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PART THE FIRST
OF AN 624.d.11
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INTRODUCTION
TO THE
WRITING OF GREEK,
AFTER THE MANNER OF
CLARKE'S INTRODUCTION
TO LATIN.
FOR THE USE OF
WINCHESTER COLLEGE.

BY G. J. HUNTINGFORD, A.M.
Fellow of NEW COLLEGE, OXFORD.

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THE THIRD EDITION,
WITH CONSIDERABLE IMPROVEMENTS.

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СИМФОНИЯ ДЛЯ САРГАНА

P R E F A C E.

THE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps too they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

THE plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired.

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quired. Some few Adverbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next; in order that the Formation of the Tenses and the Signs of each Tense may be perfectly learned. Last of all comes the Syntax, which is made as comprehensive, and yet as concise, as possible.

THE Authors quoted are the best and purest, equally admirable for Style and Matter.

As this is the first work of its kind, that has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for further improvement; and of assisting in first principles those, who wish to read with accuracy or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.

P R E-

P R E F A C E
TO THE
THIRD EDITION.

THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former Two, the following improvements have been made in it:

1. THE Prepositions, in their simple significations, are more fully, and clearly explained.

2. ~~VERBS~~ more easy of formation are inserted. And as these Verbs are cited in the very tenses, and signs, though not always number and person, in which they are used by the Writers themselves,
from

from whom they are taken, their Clas-
sical Authority will be unquestionable.

3. THE Rules of Syntax before given,
are illustrated by more proper Ex-
amples: and many New Rules, before
omitted, are here noticed.

WITH all these improvements how-
ever, Brevity has been studioufly con-
sulted, in order that this First Part of
the Introduction might be frequently
read over: for in REPETITION, and EX-
PLANATION consists the whole Art of
teaching.

BUT the Rules, which have been
here laid down, and exemplified each
by some short and few instances, will
be further illustrated by the Sentences
given in the *Second* Part of this Intro-
duction. And it is intended as an use-
ful exercise of memory, attention, and
judgment, that those who are going
through the *Second* Part, should in eve-

ry

ry Sentence of it refer to this the *First*; should point out the proper rule which may account for every mode of construction that may occur; and should thus examine how far one part may confirm the other.

OF the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors: but the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for Divine Simplicity, viz. the Incomparable *Xenophon*.

LASTLY, let it be premised of the whole Work, that being calculated for the ordinary use of those, who have made no very great proficiency in Greek Learning, it is satisfied with having given only such Rules as are necessary for *just* and

and elegant composition. The more minute niceties of the Greek Language are to be found in the *Port Royal Grammar*, and the Edition of *Dawes's Miscellanea Critica* published by the learned and admirable *Thomas Burgess*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by *Lambertus Bos*¹: the doctrine of its Particles is explained, in the *Doctrinæ Particularum*, by *Hoogeveen*: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learned from Volume the Second on the *Origin and Progress of Language*, by that best interpreter of *Aristotle*, and most accurate Greek-Scholar in Great-Britain, *Lord Monboddo*.

¹ In the Edition by *Swebelius*.

INTRODUCTION

TO THE

WRITING OF GREEK.

Prepositions exemplified.

Αμφι: with a Genitive Case.

1. About (as to contend about, or for) a fountain,

Αμφι πηδαξ. Hom.

2. About (as to sing about, or on the subject of) love,

Αμφι φιλοτης. Hom.

3. About (as to form a conjecture about) a matter,

Αμφι περιεξις. Pindar.

4. About herds, as to be employed in taking care of them,

Αμφ' αγελαια. Theocr.

5. On account of her sister. i. e. in order to ransom her,

Αμφι κασιγνητη. Apollon.

6. I beseech you in the name of Phœbus,

Αμφι Φοιβος. Apollon.

A

With

With a Dative Case.

1. About (as to converse about, or treat of) a marriage,
Αμφὶ γάμος. Hom.
2. About (as to stand round about) him,
Αμφὶ αὐτοῦ. Hom.
3. About (as to quarrel about, or for) the head,
Αμφὶ κεφαλῆ. Hom.
4. About (as to wrap a garment about) the shoulders,
Αμφὶ ωμοῖς. Hom.
5. At, or near the fountains,
Αμφὶ κρύνοις. Pindar.
6. On account of (i. e. because he had lost) his oxen,
Αμφὶ βόεσ. Pind.
7. (Remarkable for piety) towards his parents,
Αμφὶ τοκευσ. Pind.

With an Accusative.

1. About (as dust flying about) the roads,
Αμφὶ κελευθοῖς. Hom.
2. About an hundred (i. e. so many, and no more)
Αμφὶ οἱ ἵκατον. Xen.
3. About (as to stand round about) the servant,
Αμφὶ θεραπῶν. Hom.
4. About (as to stray about) Latymnus
Αμφὶ Λατυμνοῖς. Theocr.
5. About (as birds fly about) the streams,
Αμφὶ περιφροῖς. Hom.

6. Crito,

6. Crito, and Simmias, and Phædo,
Οἱ αὐτῷ οἱ Κριτῶν, καὶ Σιμμίας, καὶ Φαῖδων.
Ælian.
 7. Priam and his attendants,
Οἱ αὐτῷ Πελαμος. Hom.
 8. About, or on his chin.
Λιμφὶ γένειον. Hom.
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Ava commonly with an Accusative Case.

1. Through the midst of the shrubs,
Αὐτῇ παρτήσιον. Hom.
2. By night i. e. during the time of night)
Αὐτῇ νυκτί. Hom.
3. To have in one's mouth (i. e. to be talking
of)
Αὐτῇ σῳδα. Hom.
4. All through (i. e. so as to affect every part
of) the army,
Αὐτῷ σπάτος. Hom.
5. In (as to think of a thing in) one's mind,
Αὐτῷ θυμός. Hom.
6. Publickly (as any thing spread through all
ranks of people)
Αὐτῷ δημός. Hom.
7. Vehemently,
Αὐτῷ κρατός. Ælian.
8. Daily,
Αὐτῷ πάσαι ἡμέραι. Ælian.

Sometimes with a Dative.

1. Upon (as fitting upon) Gargarus,
Αὐτῷ Γαργαρα. Hom.

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2. Upon

2. Upon (as to put a chaplet upon) a sceptre,
Ἄντα στιγμήσον. Hom.
 3. Upon (as to carry any thing upon) one's shoulder,
Ἄντα ωφελος. Hom.
 4. Riding on the mares,
Ἄντης ιππών. Pind.
-

Ἄντη with a Genitive Case.

1. In revenge for another,
Ἄντη αλλος. Soph.
2. In preference to his country,
Ἄντη πατρία. Soph.
3. In recompence of, or return for, good services,
Ἄντη εὐεργεσία. Thucyd.
4. Instead of, (i. e. to answer the purpose of)
a port,
Ἄντη λιμήν. Thucyd.
5. Instead of, (i. e. so far from having) honour
and glory,
Ἄντη τιμῆς καὶ δόξας. Thucyd.
6. Equal to (i. e. as serviceable or valuable as)
many men,
Ἄντη πολλος. Hom.
7. As, (or in the condition and situation of) a
suppliant,
Ἄντης ικέτης. Hom.
8. Against (as to fight against) Ajax,
Ἄντη Αἴας. Hom.

q. Before

9. Before (as to hold any thing so as to conceal) the eyes,
Απ' οφθαλμος. Hom.
10. Another, and not him (or instead of him)
Άλλος αντ' αυτος. Aelian.
11. May I become *Melanthius* from being *Comatas*, i. e. no longer *Comatas*, but *Melanthius*,
Μελανθιος αντη Κοματας. Theocr.
12. War instead of, or in exchange for, peace,
Πολεμος αντι ειρηνη. Thucyd.
13. Being made a young man from having been
 an old one,
Πρωτηνης γενομενος, αντι γερων. Lucian.
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Aπο with a Genitive Case.

1. From (i. e. coming from) Sparta,
Απο Σπαρτη. Soph.
2. From (as to drop tears from) the eye-lids,
Απο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,
Απο τειχος. Hom.
4. From, or by, (as to throw any thing from
 or by) the hands,
Απο χερ. Hom.
5. From or by (as any thing occasioned from
 or by) fire,
Απο το πυρ. Lucian.
6. Of (as few remaining out of) many,
Απο πλλος. Thucyd.

7. By

7. By (as to prepare by) actions and words,
Απὸ τοῦ εργοῦ καὶ ὁ λόγος. Thucyd.
8. By or from (as to judge of a matter by or from) actions,
Απὸ τοῦ εργοῦ. Thucyd.
9. By agreement, or on purpose, or set design,
Απὸ παρασκευῆς. Thucyd.
10. To have done supper,
Απὸ δειπνοῦ είναι. Ælian.
11. From off (as to lift any thing from off) the ground,
Απὸ γῆς. Hom.
12. From out of, (as to fall out of) a chariot,
Απὸ διφύσεως. Hom.
13. Out of (as blood flows out of) a wound,
Απὸ ελκόσ. Hom.
14. Contrary to one's opinion,
Απὸ δοξῆς. Hom.
15. Seriously,
Απὸ απόδημος. Hom.
16. Of (as having a share of, or from) the spoil,
Απὸ λῃστῶν. Hom.
17. At the time, or from the time of his birth,
Απὸ γένεσις. Ælian.
18. From (as to pour wine from) a goblet,
Απὸ κρυπτῆς. Theocr.
19. From (as any thing beginning from the temples, and thence pervading the whole body)
Απὸ κροταφοῦς. Theocr.

Δια with a Genitive Case.

1. After an interval of time,
Δια χρόνος. Soph.
2. Through, or amidst your pains,
Δια πόνους. Soph.
3. By means of the city,
Δια πόλεως. Isocr.
4. In a disputing manner,
Δια δικης. Soph.
5. By (as taking by) the hands,
Δια χειρας. Lucian.
6. In the hand (as any thing handled)
Δια χειρας. Lucian.
7. Over, or through, (as sailing over or through) the sea,
Δια θαλασσας. Dionys. Halicarn.
8. Through (as to penetrate through) the girdle,
Δια κύρτης. Hom.
9. Through (as to go into a place through) the entrance,
Δια σομιου. Lucian.
10. Hastily,
Δια τέχος. Thucyd.
11. In the night time,
Δια νυκτος. Thucyd.
12. To hold in respect,
Αγεντι Δια αἰδος. Ælian.
13. Through (as a bird flies through or amongst) the clouds,
Δια νεφος. Hom.

14. To

14. To be in a state of truce,
Δι' ανακαχη γνεδα. Thucyd.
15. To engage in fight,
Δια μαχη ελθε. Thucyd.
16. Through (as to march through) the country of another,
Δι' αλλοτρια (χωρα) Thucyd.
17. Through and out of (as to drive a chariot
Through and out of) the Scaean gates,
Δια Σκαια (πυλαι) Hom.
18. Walking up and down the ship,
Δια νυν παν. Hom.
19. To be in one's mouth, i. e. to be talked of,
Δια σομα. Thucyd.
20. In few words,
Δια βερχυσ. Demosth.
21. The reasons for which I think so,
Λογομεν δι' οι γρυμα. Demosth.
22. To be unanimous,
Γνωστα Δια μια γνωμη. Isocr.
23. To speak by an interpreter,
Δι' ερμηνευ. Aelian.
24. Through the whole course of his life,
Δια πας ο βιος. Xen.

With an Accusative Case.

1. Through, or by the help of fortune,
Δια τυχη. Isocr.
2. On account of, or because he had so great a multitude,
Δια π αληφος. Isocr.

3. In (as to have a saying in) one's mouth,
Δια σουα. Hom.
4. In the night time,
Δια νυκτός. Hom.
5. Because of the son; i. e. the son was the occasion of its being done,
Δι' οί γιος. Lucian.
6. In consequence of the calamity; i. e. because it had happened,
Δι' ή συμφορά. Isocr.
7. Because of (as to be disregarded because of) its smallness,
Δια συμπροτύπως. Isocr.
8. For this reason,
Δι' αἵτος. Thucyd.
9. Through, so as to reach the further side of, the trench,
Δια τεφρός. Hom.
10. By means, or by reason of, the counsels,
Δια βεληνή. Hom.
11. Through (as to go backwards and forwards through) the mansions,
Δια δώμα. Hom.
12. In, or amidst the fights,
Δι' υσμινή. Hom.
13. Through every part of the cave,
Δια περιος. Hom.
14. (Ruined) by vice — (preserved) by virtue,
Δια κακία — Δι' αρετή. Isocr.

Eis or Es with an Accusative Case.

1. Against i. e. in opposition to his enemies,
Eis εχθρος. Soph.
2. Unto, or Towards Troy,
Eis Τροια. Soph.
3. Into sleep,
Eis υπνος. Soph.
4. At enmity,
Eis εχθρα. Soph.
5. For (as to be prepared for, or unto) both
peace and war,
Es τε ειρηνη καу es τωλεμος. Lucian.
6. In or on (as to appear in or on) the way,
Eis οδος. Hom.
7. For (i. e. in order to excite) the dread,
Eis φοβοс. Hom.
8. Into (as to be changed into) a lion,
Eis λεων. Lucian.
9. Upon (as to make an invasion upon, or into).
Attica.
Eis Αθηνη. Isocr.
10. To (as to come to) the prison,
Eis δισμωπηλον. Ælian.
11. Troops to the number of ten myriads,
Eis δεκα μυριας. Ælian.
12. Reduced to a siege.
Eis πολιορκια. Ælian.
13. To write against Homer and against Plato,
Eis Ὁμηρος καу eis Πλάτων (χραφαι) Ælian.

14. To recall to one's memory,
Eis μνῆμην αγειν. Ælian.
15. It came to within a little, or it wanted but
 little (that the army should be conquer'd)
Eis ολίγον αφίκετο. Thucyd.
16. For the purpose of making engines,
Eis μηχανὴν. Thucyd.
17. (Gallies) to a great number,
Eis το πλῆθος. Thucyd.
18. Into (as to call into) sight,
Eis ωψις. Herodot.
19. Unto, towards, or up to (as to look up to)
 heaven,
Eis οὐρανός. Hom.
20. Amongst (as to be mixed with) the mul-
 titude,
Eis πλῆθυς. Hom.
21. Within (as to be shut up within) the wall,
Eis τείχος. Hom.
23. At the time of sun set,
Eis ηλιος καταδύσις. Hom.
24. They came to close quarters,
Eis χειρες ησάν. Thucyd.
25. Things to be spoken on Evagoras,
Ta Eis Ευαγόρας. Isocr.
26. With regard to, or as to what belongs to,
 the understanding,
Eis ξυνεπτις. Plato.

Ex or *Eξ* with a Genitive Case.

1. Through means of me,
Eξ εγω. Soph.

2. From, (i. e. coming from) Aetolia,
Εξ Αιτωλίας. Soph.
3. In consequence of the evil,
Εκ κακού. Soph.
4. From (as to save from the midst of) great calamities,
Εκ μεσαλη συμφορας. Isocr.
5. One man from amongst, or out of, all men,
Eis εξ απόντων. Lucian.
6. From (as taking from) my hands,
Εκ χειρός. Hom.
7. Of, from, or through necessity,
Εξ ανάγκης. Soph.
8. By force,
Εκ βίας. Soph.
9. Blind from having seen,
Τυφλός εκ διδορχίας. Soph.
10. From the beginning,
Εξ αρχής. Isocr.
11. Fear after fear,
Φόβος εκ φόβους. Soph.
12. Of (i. e. composed of) wild olive,
Εκ κυππίνος. Lucian.
13. Out of the reach of weapons,
Εκ βελος. Hom.
14. From (as falling from, or out of) the clouds,
Εκ νεφελος. Hom.
15. From or by land and by sea, (as to drive an enemy off, by land and by sea,)
Εκ γης, καὶ εκ θαλασσας. Thucyd.
16. By

16. By every method (i. e. by using every method)

Εξ ανας τροπης. Isocr.

17. From their eyes (i. e. to be removed from their sight)

Εξ οφθαλμος. Herodot.

18. (To be disturbed) by a noise,
Ex βοη. Aelian.

19. The things which the law appoints,
Ta εξ ο νομος. Aelian.

20. On the contrary.

Ex τη εναντια. Aelian.

21. (Descended, or born) from the gods themselves,

Εξ αυτος θεος. Isocr.

22. From (as to sustain injuries from or by) men,

Εξ ανηρ. Hom.

23. Out of (as horns growing out of) the head,
Ex κεφαλη. Hom.

24. From pasture, (i. e. after having been fed,)
Ex βοσκη. Hom.

25. From out of (as to fall from out of) a chariot,

Ex διφρος. Hom.

26. From off the heads (as to cut off hair from them)

Ex κεφαλη. Hom.

27. From head to feet,

Ex κεφαλη εις πης. Hom.

28. From his seat (as to speak, still sitting on it)

Εξ ιδρα. Hom.

29. To

29. To love from one's soul,
Ἐκ θυμος φιλεῖν. Hom.
30. From (as to be changed to reconciliation from) anger,
Ἐκ χολος. Hom.
31. Out of (as to awaken one out of) sleep,
Ἐξ ὑπνος. Hom.
32. (Fair weather) after a storm,
Ἐκ χειμῶν. Pind.
33. To judge from former actions,
Ἐκ το προτερον εργον κελεύειν. Aristot.
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Ἐν with a Dative.

1. In, or amidst feasts,
Ἐν εορτῃ. Soph.
2. In, or within the cave,
Ἐν αὐτρον. Lucian.
3. In hopes,
Ἐν ελπις. Soph.
4. In, i. e. in the enjoyment of freedom,
Ἐν ελευθερᾳ. Lucian.
5. In, or at, a proper age,
Ἐν ηλικιᾳ. Lucian.
6. In (as situated in) the air and clouds,
Ἐν αἰθρῃ και νεφελῃ. Hom.
7. To be injurious,
Ειναι εν βλαβῃ. Thucyd.
8. Before (as to see before) one's eyes,
Ἐν ομη. Thucyd.
9. It was customary,
Ἐν εθος ήν. Ælian.

10. Whilst

10. Whilst the plague was raging,
Ἐν ὁ λοιμῷ. Ælian.
11. To lay at, or before, one's feet,
Ἐν πόσῃ. Ælian.
12. To be engaged in a work,
Ἐν ἐργοῦ εἴναι. Thucyd.
13. To wonder and be astonished,
Ἐν θαύμα κ', εμπλῆξις είναι. Thucyd.
14. To blame or accuse,
Ἐν αἵτιᾳ εἰχεῖν. Thucyd.
15. Into (as to throw into) the fire,
Ἐν πυρὶ. Theocr.
16. On (as to feed cattle on) the mountains,
Ἐν γρόσῃ. Theocr.
17. With partiality,
Ἐν χαριᾳ. Theocr.
18. (To be number'd) among the first men,
Ἐν πρωτοῖς. Hom.
19. To hold in the hands,
Ἐν χειρὶ εχεῖν. Hom.
20. At, or by, the river,
Ἐν ποταμῷ. Hom.
21. With bravery, or bravely,
Ἐν αλκῇ. Pind.
22. In the night,
Ἐν νυκτὶ. Pind.
23. It is in my power,
Ἐν εγώ εστίν. Isocr.
24. One by one, or by turn,
Ἐν μεροῖς. Isocr.
25. (Verses composed) in a certain measure,
Ἐν μέτρῳ. Xen.

Ἐπι with a Genitive Case.

1. Upon (as sitting upon) the sceptre,
Ἐπι σκῆπτρον. Lucian.
2. For (i.e. to procure) food,
Ἐπι φόρητη. Soph.
3. At, or in, the end,
Ἐπι τέλευτη. Isocr.
4. To their home (as returning to it)
Ἐπι οἰκος. Demosth.
5. In (as to be brought in) a ship,
Ἐπι νηστος. Hom.
6. Upon (as to fall upon) the earth,
Ἐπι γαστη. Hom.
7. In (as to ascend and watch in) the towers,
Ἐπι πύργος. Hom.
8. On (as to speak on or concerning) those
that were greatest,
Ἐπι μεγίστος. Isocr.
9. Over (as to have the command over) them,
Ἐπι αὐτος. Thucyd.
10. Under, or during the time of, our govern-
ment,
ΕΦ' ἡμετέρᾳ ἡγεμονίᾳ. Isocr.
11. On which things he is now intent,
ΕΦ' ὃς νῦν εἴτι. Demosth.
12. (Favour me now) as in many former de-
bates,
Ἐπι πολὺν αγων. Demosth.
13. To be in a foreign country,
Ἐπι ἀλλοδαπος (γης.) Lucian.

14. In

14. In (as to speak in, or before) the Council.
Ἐφ' ἡ βελη. Ælian.
15. On (as any thing carried on) the shoulders,
Ἐπὶ ωμος. Hom.
16. Over (as to fly over) the streams,
Ἐπὶ ρον. Hom.
17. On (as to lay down any thing on) the ground,
Ἐπὶ χθων. Hom.
18. Within yourselves (as to speak softly, that others might not hear)
Ἐπὶ συ. Hom.
19. On (as to support one's self by leaning on) the elbow,
Ἐπὶ αγκῶν. Hom.
20. In the times of former men,
Ἐπὶ προτερος αὐτοπτος. Hom.

With a Dative Case.

1. In the lake,
Ἐπὶ λιμνῃ. Lucian.
2. For (i. e. in order to promote) slavery,
Ἐπὶ δελεια. Isocr.
3. We shall be in the power of the king,
Ἐπὶ βασιλεὺς γενησομεθα. Xen.
4. On (as to carry any thing on) the head,
Ἐφ' ἡ κεφαλῃ. Ælian.
5. For (as to prepare for the study of) philosophy,
Ἐπὶ φιλοσοφία. Ælian.
6. Against (as to rush against) you,
Ἐπὶ συ. Hom.

C

7. For

7. For your sake,
Ἐπὶ συ. Hom.
8. On condition of receiving the gifts,
Ἐπὶ δῶρον. Hom.
9. For the purpose of doing evil,
Ἐπὶ κακεργίᾳ. Thucyd.
10. Particularly,
Ἐπὶ ταῦ. Thucyd.
11. Situated at the mouth,
Ἐπὶ σοιδα. Thucyd.
12. At, or on account of (as to be pleased at or because of) piety,
Ἐφ' ἡ εὐεργεία. Ælian.
13. (To be praised) for one's words,
Ἐπὶ λόγος. Lucian.
14. In the executing of a work,
Ἐπὶ εργον. Hom.
15. To be lead to suffer death,
Ἄγεθας ἐπὶ θανάτος. Ælian.
16. To be on horseback,
Ἐφ' ἵππος. Ælian.
17. It is in your own power, or it depends upon yourself,
Ἐπὶ συ εἵνι. Isocr.
18. We are near our ends, or deaths,
Ἐπὶ δύσμη τεμένων. Ælian.
19. To be set over, or have the direction of, judicial matters and magistracies,
Ἐπὶ δικῆ νομού αρχῆν. Thucyd.
20. Upon (as to disembark, and go upon) the shore,
Ἐπὶ ψηρυμένων. Hom.

21. At

21. At, or amongst, the ships,
Ἐπὶ νῆσος. Hom.
22. To, or upon (as bees fly upon) the flowers,
Ἐπ' αὐθασ. Hom.
23. On, (as to sit on) a hillock thrown up for a tomb,
Ἐπὶ τύμβος. Hom.
24. On (as to lay any thing on) the ground,
Ἐπὶ χώρη. Hom.
25. On or about (as armour on) the breast,
Ἐπὶ στήθεα. Hom.
26. At, or near, the river Celadon,
Ἐπὶ Κελαδῶν. Hom.
27. Not fit for fighting,
Οὐδὲπὶ χαριτη. Hom.
28. For the space of one day,
Ἐφ' ἡμέρα. Hom.
29. Many things besides, or added to these,
Πολλὰ επὶ ταῖς. Hom.
30. In the time of our calamities,
Ἐφ' ἡ συμφορῇ. Isocr.
31. To be intent on trifles,
Σπελαχεῖν επὶ μικροῦ. Isocr.
32. For the sake of gain (as to do any thing from that motive)
Ἐπὶ τῷ κερδός. Xen.

With an Accusative Case.

1. To come in order to procure spoil,
Ἐπὶ λῃστα. Isocr.

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2. Upon

2. Upon (as in falling to pitch upon) the head,
Επι κεφαλην. Lucian.

3. Against (as to fight against) Troy,
Επι Τροια. Isocr.

4. For (as any thing sent for, or to bring back)
 money and horsemen,

Επι χρηματα και ιππεις. Thucyd.

5. Unto (as to hasten unto or towards) the
 boundaries,

Εφ' ο δρόσ. Isocr.

6. On (as to be intent on) the present day,
Εφ' η ημέρα. Aelian.

7. For the space of ten years,
Επι δεκα ετος. Thucyd.

8. Unto (as to send any one to conduct) the
 war,

Επι τωλεμος. Isocr.

9. Unto (as to come unto) the ships,
Επι νησ. Hom.

10. Upon (as to sit upon) the shore,
Επι θιν. Hom.

11. Wait for some time,

Μεντατ' επι χρονος. Hom.

12. Go, take your dinner,
Ερχεσθ' επι δειπνου. Hom.

13. On, or over (as to sail on or over) the sea,
Επι ποντος. Hom.

14. As far as lies in your power,
To επι συ. Euripid.

15. Upon (as to alight upon) the ground,
Επι χθων. Hom.

16. Upon (as to carry a child upon) the bosom,
Επι κολπος. Hom.

17. To

17. (To have glory) amongst all men,
Ἐπὶ πᾶς αὐτῶν. Hom.
18. To be extended over nine acres,
Εφ' ἑνεα πελεθρον. Hom.
19. (Taking hold of me) by the mouth,
Ἐπὶ μαστῖ. Hom.
20. To be come to the ends, i.e. to have finished,
Ελθειν επὶ τελεταρ. Hom.
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Kata with a Genitive.

1. Over me, i.e. insulting over me,
Κατ' εγώ. Soph.
2. Upon (as to strike one upon) the cheek,
Κατη κόρην. Lucian.
3. Under the earth,
Κατη χθῶν. Soph.
4. Down from (as to push any thing down from) the top,
Κατη σεφανη. Hom.
5. Down from (as to descend down from) the tops,
Κατη καρυκίου. Hom.
6. Against ourselves, i.e. to our own disgrace,
Κατ' εγώ αὐτος. Isocr.
7. An encomium paid to you (Athenians)
Εγκωμιον κατη σου. Demosth.
8. (I can say) with respect to all these things,
Κατη πας. Isocr.
9. Through

9. Through (as to pour any thing through) or up the nostrils,
 κατὰ ρύν. Hom.
10. On (as to walk on) the mountain,
 κατ' εργος. Hom.
11. In your throat,
 κατὰ βροχήσ. Theocr.
12. Over (as a bird flies over) the sea,
 κατὰ θαλάσση. Ælian.
13. Against (an Oration against) Ctesiphron,
 κατὰ Κτησιφῶν. Æschin.

With a Dative Case.

1. Down from (as blood drops from) them,
 κατὸς. Hesiod.
2. Down from the mountains (as a torrent is pour'd)
 κατὸργος. Hom.

With an Accusative Case.

1. Within the house,
 κατί οἴκος. Soph.
2. In, through, or amongst the army,
 κατέ στρατος. Soph.
3. Both by land, and by sea,
 καὶ κατὰ γῆ, καὶ κατὰ θαλάσση. Isocr.
5. Every day, or daily,
 κατὰ εἰδῶν ἡμέρα. Isocr.
6. In (as to be in the) streams of a river,
 κατερρέειρον. Hom.

7. Greater than belongs to man,
Μεγάλη κατ' αὐθρώπος. Isocr.
8. According to, or as it is told in, the fable,
Κατὰ μύθος. Lucian.
9. Upon (as to strike upon) the breast,
Κατὰ στήθος. Hom.
10. The things which concern Arion; or the
stories of what befell Arion,
Τὰ καθ' ὁ Αρίων. Lucian.
11. Through compassion, or in pity,
Κατ' ελεοῦ. Lucian.
12. The affairs of the city,
Τὰ καθ' ἡ πόλις. Isocr.
13. By some fate, or another, (we must die,)
Κατὰ τὸ δαίμονα. Ælian.
14. According to custom,
Κατὰ τὸ εἴδος. Thucyd.
15. Agreeably to your mind,
Καθ' ὃ νοοῦσι. Herodot.
16. As far as was in my power,
Όσου ην κατ' εμην δυναμένος. Isocr.
17. By force,
Κατὰ χρεώτος. Isocr.
18. As to, or in (as to be angry in) one's mind,
Κατὰ θυμοῦ. Hom.
19. (Separate them) by clans, and by tribes,
Κείνε κατὰ φυλῶν, καὶ κατὰ φρυγῶν. Hom.
20. (To arrange) in due order,
Κατὰ κεσμοῦ. Hom.
21. Over (as to wander over) the fields,
Κατ' αγροῦ. Hom.
22. In season, or in due time,
Κατὰ καιροῦ. Thucyd.

23. Pausanias and Themistocles,
 τα κατε Παυσανίας, καὶ Θεμιστοκλῆς. Thucyd.
24. By little and little,
 Κατὰ μικρὰ. Ælian.
25. The domestics,
 Οἱ καθ' ἡ σκιά. Ælian.
26. (Induced) by hatred,
 Καθ' εχθρά. Thucyd.
27. To follow,
 Ιεναι κατὰ πόδες. Thucyd.
28. (To make a separate peace) for themselves,
 Καθ' ἐς αὐτούς. Isocr.
29. (Wars have been terminated not) according
 to the forces, but according to the
 justice of the cause,
 Οὐ καθ' ἡ δύναμις, αλλὰ κατὰ τὸ δίκαιον.
 Isocr.
30. (Not to mention every thing) Individually,
 Καθ' ἕκαστον. Isocr.
31. According to my opinion, or as I judge,
 Κατ' εμη̄ χρίσις. Ælian.
32. Want of daily provisions,
 Ενδεῖα τῶν καθ' ἥμερα. Isocr.

Mēta with a Genitive Case.

1. In company with the gods,
 Μέτε θεού. Plato.
2. With boldness, or boldly speaking,
 Μέτε πεπόντος. Demosth.
3. With, or by means of violence,
 Μέτε βίᾳ. Isocr.
4. With

4. With his administration; or adopting this administration,
Μεθ' ἀτος πολιτεια. Isocr.
5. (To speak) with the same intention,
Μεθ' ἡ αὐτη διλανδια. Isocr.
6. (To acquire) by many dangers,
Μετα πολλος κινδυνος. Isocr.
7. To make for; or be on the side, and in favour of those who are willing to praise,
Ειναι μεθ' ο βελομενος επαινειν. Isocr.
8. He acted in conjunction with one or other of us,
Μεθ' εκατεροι γεγονειν. Isocr.
9. Learning is attended with sorrow,
Μετα λυπη η μαθησις. Aristot.
10. They lie in a state of oblivion. i. e. so as to be forgotten,
Μετα ληφη κεινηα. Xen.
11. Amongst the stars (i. e. situated in the midst of them)
Μετ' ασπροι. Eurip.

With a Dative.

1. In (as work taken in) the hands,
Μετα χειρ. Theocr.
2. Amongst (as to be intermixed amongst) the Trojans,
Μετα Τρωων. Hom.
3. With (as to fight with. i. e. against) the men,
Μετ' ανηρ. Hom.

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4. In

4. In his breast,
Μετα φρην. Hom.

With an Accusative Case.

1. After an interval of time,
Μετα χρονος. Lucian.
2. After (as to be second to) the companion,
Μεθ' εταιρος. Hom.
3. After, i. e. after the end of life,
Μετα ζωης. Lucian.
4. Since the peace has been made,
Μεθ' η ειρηνη. Demosth.
5. Unto (as to go unto) the people,
Μετα λαος. Hom.
6. Next to Pan (i. e. Pan shall have the first,
 you the second)
Μετα Παν. Theocr.
7. To (as to return back to) you,
Μετα συ. Hom.
8. He went in pursuit of, i. e. to attack
 Xanthus,
Βη μετα Ξανθος. Hom.
9. Agreeably or conformably to my will,
Μετ' εμου κηρ. Hom.
10. In, or amongst, the multitude,
Μεθ' ομιλος.
11. To go after — i. e. in order to gain prizes,
Ελθειν μετ' αεθλον. Hom.
12. Upon the fame — i. e. after he had heard,
Μετα κλεος. Hom.
13. To go after the footsteps of another,
Μετ' ιχνιον βανειν. Hom.

Παρα with a Genitive Case.

1. From — i. e. sent from a man,
Παρ' αντρ. Soph.
2. From — i. e. arising from my art,
Παρα τεχνη. Lucian.
3. By, or near, rocks,
Παρα πετρες. Soph.
4. From or by (as learning any thing from) you,
Παρα συ. Lucian.
5. From (as fleeing from) the ships,
Παρα νησ. Hom.
6. From the gods (as any thing given from or by them)
Παρ' ο θεος. Isocr.
7. That which is present,
Το παρ πεσ. Pind.

With a Dative Case.

1. To, or near, the banks,
Παρ' οχθη. Soph.
2. The first among the shepherds,
Παρα ποιμην πρωτος. Theocr.
3. At (as to continue at) the ships,
Παρα νησ. Hom.
4. (Living in friendship) with his father,
Παρα πατηρ. Hom.
5. It remains with, or is in your power,
Παρα συ. Hom.

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6. According

6. According to my judgement, or as it appears to me being judge,
Παρ' εγώ κριτής. Ælian.
7. Taught by the son (of Mercury)
Διδασκόμενος ωδῇ πατέρι. Theocr.
8. Living in, with, or under a kingly government,
Παρὰ τυράννου. Pind.
9. At, or under my feet,
Παρὰ πτερί. Theocr.

With an Accusative Case.

1. In life, or present with life,
Παρὰ βίου. Lucian.
2. Contrary to (i. e. so as to violate the terms of) the peace,
Παρ' αἰρένην. Demosth.
3. By or near the door,
Παρὰ θύρας. Lucian.
4. During the time of drinking,
Παρὰ πνεύματος. Ælian.
5. Unto (as admit any one to see) him,
Παρ' αὐτῷ. Ælian,
6. Whilst the facts themselves were committing,
Παρ' αὐτῷ τοῦ πράγματος. Demosth.
7. Throughout the whole way,
Παρὰ πλησίου ὁδοῦ. Ifocr.
8. Contrary to expectation ; or, otherwise than expected,
Παρ' ελπίς. Thucyd.

9, Beyond

9. Beyond our ability. i. e. even more than we could well do,

Παρὰ δύναμις. Thucyd.

10 By means of, or in consequence of his neglect,

Παρ' οὐ αμελείᾳ. Thucyd.

11. He was within a night of taking it,

Εγενέτο λαβεῖν ωρὴ νυκτί. Thucyd.

12. Unto (as to send ambassadors unto) the king,

Παρὰ βασιλεὺς. Thucyd.

13. (To throw down any thing) at one's feet,

Παρὰ πόδες. Ælian.

14. On (as to strike one on) the shoulder,

Παρ' ώμος. Hom.

15. He went along the shore,

Βη ωρὶς θάλασσῃ. Hom.

16. More than could be expected from the time of their age,

Αλικίδες ωρὶς χρόνος. Pind.

17. Unseasonably,

Παρὰ καιρούς. Pind.

Πέρι with a Genitive Case.

1. With respect to his businesses,

Πέρι πράγμα. Isocr.

2. For (as to fight for, or in defence of) his country,

Πέρι τῆς πατρίας. Hom.

3. About (as to dispute about) the rights of a country,

Πέρι τῆς πατρίας. Isocr.

4. About

4. About (as to write about or concerning) old age,
Περὶ γῆρας. Ælian.
5. For (as to contend for) victory,
Περὶ νικῆς. Isocr.
6. For (i. e. in order to obtain as a prize) a tripod,
Περὶ τρίποδος. Hom.
7. About as to enquire about) his father,
Περὶ πατέρος. Hom.
8. (I am grieved) on account both of myself and all ye,
Περὶ τὸν ἄυτον καὶ τῶν ωτῶν. Hom.
9. (A vine was extended) round about the cave,
Περὶ στεφάνης. Hom.
10. To be honoured above, or more than all men,
Τετμημένης ωτῶν πάσι. Hom.

With a Dative Case.

1. About (as to twist a chain about) the hands,
Περὶ χειρός. Hom.
2. About (as a garment is fasten'd about) the breasts,
Περὶ στήθους. Hom.
3. He is delighted with what he is twining,
Περὶ πλευράς γαθεῖς. Theocr.
4. Round about, or near to, or at the gates,
Περὶ πύλης. Hom.
5. About

5. About or around a spear (as the hand grasps by taking hold of it all around)
Περὶ εὐχός. Hom.
6. He was afraid for Menelaus i.e. lest Menelaus should be in danger,
Εδεισεν περὶ Μενέλαος. Hom.
7. Near to and in defence of its young ones,
Περὶ τηκός. Hom.
8. He was angry from his heart, or earnestly,
Εχολαζῆται περὶ χυρός. Hom.
9. (To have courage) in their breasts,
Περὶ φρενῶν. Hom.
10. The dew on the ears of corn,
Περὶ στεκχύνεσσον. Hom.
11. Fighting for, or in defence of, his possessions,
Περὶ κτεαρίου. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,
Περὶ πολέμου. Isocr.
2. About (i.e. surrounding) the country,
Περὶ πατρίδος. Isocr.
3. Those who are employed in philosophy i.e.
Philosophers,
Οἱ τῷ Φιλοσοφίᾳ οὐτεῖς. Isocr.
4. The war was made against Attica,
Πολεμός ὁ τοιεὶς ἡ Αἴγαθη. Isocr.
5. With respect to our affairs,
Περὶ τῶν γυμά. Herodot.
6. Pisander and his colleagues,
Οἱ τοιεὶς ὁ Πισανδρός. Thucyd.
7. Against

7. Against (as to act unjustly against) their citizens,

Περὶ πολιτῶν. Isocr.

8. About (as any thing happening about) those times,

Περὶ εκείνων ὁ χρόνος. Isocr.

9. (To offend) against the gods,

Περὶ θεῶν. Isocr.

10. Near to the walls,

Περὶ τοῦ τείχους. Aelian.

11. About the time the forum is full (i. e. Mid-day)

Περὶ πληθύσμου αὐγῆς. Aelian.

12. (To be stationed) about the entrance, or approach,

Περὶ περιστολῆς. Thucyd.

13. About. i. e. to the number of about fifty,
Περὶ πεντηκοντάς. Isocr.

14. About (as down growing about) the mouth and temples,

Περὶ σομᾶς, ὁ κροταφός τε. Theocr.

15. About (as to tie any thing round about) the top,

Περὶ πίον. Hom.

16. (To keep guard) about or amongst the sheep,

Περὶ μηλῶν. Hom.

17. They were busied about their suppers,

Περὶ δορποῦ πονεούντο. Hom.

18. (They placed the victim) at the altar,

Περὶ βωμοῦ. Hom.

19. They walked round about the trench,

Περὶ βοσφόρου εφοιτῶν. Hom.

Προ with a Genitive Case.

1. For these reasons;
Πρὸ τοῦτο. Soph.
2. For (i. e. instead of) your son,
Πρὸ παῖς. Eurip.
3. Before (as any thing placed in sight of) the eyes,
Πρὸ ὀφθαλμοῦ. Lucian.
4. For (i. e. in defence of) the Greeks,
Πρὸ Ἀχαιῶν. Hom.
5. Previously to the war,
Πρὸ ὁ πόλεμος. Isocr.
6. Standing before the gates,
Πρὸ πυλῶν. Hom.
7. That which is present,
Το πρὸ πρᾶς. Pind.
8. (A little) before morning,
Πρὸ ἡ ἐως. Thucyd.
9. (They would have used this) rather than that,
Πρὸ ἔτος. Thucyd.
10. They had proceeded on their way,
Εγένοντο πρὸ ὁδοῦ. Hom.
11. (I should prefer this man) before all riches,
Πρὸ παν χρημά (πρὸ πιπίσαιμεν). Xen.

Προς with a Genitive Case.

1. (I beseech you) in the name of the gods,
Πρός θεούς. Soph.

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2. With

2. With justice, or propriety,
Προς δικην. Soph.
3. It belongs to, or it is the part of the base,
Προς κακοιν. Soph.
4. From (as given from, or by) a man,
Προς ανδραν. Soph.
5. On my mother's side,
Προς μητηραν. Lucian.
6. From (as to gain any thing from) you,
Προς σου. Soph.
7. By (as devour'd or torn by) birds,
Προς οιωνον. Soph.
8. To make for, or to be in favour of, the
enemies,
Προς οι πολεμιαν. Thucyd.
9. (Seeking honour for Menelaus) from the
Trojans,
Προς Τρωαν. Hom.
10. (I swear) in the presence both of the blessed
gods and mortal men,
Προς τε Δεοντα μαχαραν, προς τε Γυμνας αν-
θρωπον. Hom.
11. (I hear things spoken) by or from the
Trojans,
Προς Τρωαν. Hom.
12. (Situated) towards or near the sea,
Προς αλαν. Hom.
13. They are under the protection of Jupiter,
Προς Ζευσ επον. Hom.
14. Amongst men,
Προς ανθρωπον. Pind.

15. (To

15. (To drive away destruction) from his country.

Προς πτώση. Pind.

16. (You speak by no means) as becomes you,

Προς σύν. Xen.

With a Dative Case.

1. At, or near, the gate,

Προς πύλη. Soph.

2. Besides, i. e. added to these calamities,

Προς συμφορά. Ifocr.

3. Upon (as sprinkle any thing upon) the ground,

Προς χόδοις. Hom.

4. At my head (so as to support it)

Προς κεφαλή. Theocr.

5. In, at, or amongst the army,

Προς στρατός. Soph.

With an Accusative Case.

1. Unto, or in the hearing of, many,

Προς πολλούς. Soph.

2. Into anger,

Προς οργήν. Soph.

3. For these purposes,

Προς τέλη. Soph.

4. For pleasure i. e. so as to give pleasure,

Προς ηδονήν. Soph.

5. In anger, or angrily,

Προς οργήν. Soph.

6. Unto, or towards home,
Προς οικος. Soph.
7. Against me i. e. in reproach to me,
Προς εγω. Lucian.
- 8 For i. e. in order to create fragrance,
Προς ευωδια. Ælian.
9. By force,
Προς βία. Soph.
10. Opportunity,
Προς καιρος. Soph.
11. To contend with or against them,
Προς εχεινος Διαγωνισθαι. Isocr.
12. Upon, or about (as to write about the subject of) a deposit,
Προς πηρακαταθήκην. Isocr.
13. Towards the pursuit of virtue.
Προς αρετη. Isocr.
14. At (so as to be affected at) the heat,
Προς το θελπε. Lucian.
15. By (so as to be carried away by) the wind,
Προς ὁ ανέμος. Lucian.
16. By (as to judge of happiness by comparing it with) money,
Προς αργυρελον. Isocr.
17. With respect to the Barbarians,
Προς οι Βαρβαροι. Isocr.
18. In answer to these things,
Προς τατο. Herodot.
19. (To make an alliance) with the Barbarians,
Προς οι Βαρβαροι. Isocr.
20. They used it to serve as a trophy,
Προς το τρόπαιον εχρησιμοτο. Thucyd.

21. They

21. They coincided with their opinion ; or were well-disposed towards them,
Εσσοντι εκείνων προς ή γνώμην. Thucyd.
22. (They change their opinions) according as events happen,
Προς ξυμφορα. Thucyd.
23. In the conference which he held with Crito,
Συνβούσα τη τρόπος Κριτῶν. Ælian.
24. They were intent on sacrificing,
Προς ή ιεράζουσα πομην. Ælian.
25. The anemone is not to be compared with roses,
Οὐ συμβλήγτ' εστιν ανεμώνα τρόπος ρόδου.
 Theocr.
26. (All things are serene) towards the prosecuting of ; or, for the purpose of prosecuting the Voyage,
Προς τάλαιος. Theocr,
27. I go to Olympus,
Εἰμι τρόπος Ολυμπος. Hom.
28. Most experienced in the enterprizes of war,
Εμπειροτάτος των προς ὁ πόλεμος κινδύνων.
 Isocr.
29. (To give sentence) agreeably to truth,
Προς αληθεία. Lucian.

Sυν with a Dative Case,

1. With justice, or justly, (as to do all things justly)
Συν δίκῃ. Eurip.
2. Through

2. Through envy and clamour,
Συν Φθόνος καὶ βοή. Soph.
 3. Together, or at the same time, with you,
Συν συ. Soph.
 4. In a pleasant manner,
Συν ἡδονῇ. Ælian.
 5. Epeus formed it with or by (the help of)
Minerva,
Επειος εποίησεν συν Αἴγυνῃ. Hom.
 6. The gods will be on our side,
Θεοι συν εγών εορτάζουσι.
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Τιμὴ with a Genitive Case.

1. On the earth,
Τιμὴ γῆ. Lucian.
2. For. i. e. in defence of their country and children,
Τιμὴ πατρίς καὶ παις. Lucian.
3. Above (as standing above) the houses,
Τιμὴ μελαθρού. Soph.
4. For the sake of glory,
Τιμὴ ἡ δόξα. Isocr.
5. For. i. e. for the interest of the Barbarians,
Τιμὴ οἱ βαρβάροι. Isocr.
6. For me. i. e. in my place or stead,
Τιμὴ εγώ. Lucian.
7. About (as to dispute about) some few days,
Τιμὴ ολιγη ἡμέρα. Ælian.

8. (To choose death) in exchange for pains,
Τπερ πνος. Ælian.
9. For. i. e. in order to continue slavery,
Τπερ δελεια. Isocr.
10. For (i. e. to negotiate as an ambassador for)
his country,
Τπερ πατρις. Ælian.
11. (To offer sacrifice) for, or in the name of
the Greeks,
Ρεζας υπερ Δαναος. Hom.
12. (Beseech him by the love which he has)
for his father and mother,
Τπερ πατηρ και μητηρ λιασι. Hom.
13. Above (as to strike above) the ear,
Τπερ καε. Hom.
14. Over (as a spear flying over) the back,
Τπερ νωτος. Hom.
15. Over (i. e. having passed over to the farther
side of) the river,
Τπερ ποταμος. Hom.
16. (The dream stood) at, or above his head,
Στη υπερ κεφαλη. Hom.
17. The fire burning on or above his head (i. e.
the light reflected from his helmet)
Πυρ υπερ κεφαλη δακοπενον. Hom.
18. About, concerning, or making mention of
Hiero,
Τπερ ιερου. Pind.
19. As to what concerns this time, or, for this
time,
Τπερ ο χρονος στας. Plato.

With

With an Accusative Case.

1. Beyond expectation ; i. e. more than expected,

Τπερ ελπις.

2. They thought our city more powerful than it really was,

(*Εγοισαν πολιν μεγω*) *τιπερ διωμις.*

Thucyd.

3. Contrary to my fate ; or, before the time appointed by fate,

Τπερ αιων. Hom.

4. Contrary to, or in transgression of, the treaties,

Τπερ ορκιον. Hom.

5. (Men bring evils on themselves) beside what fate appoints,

Τπερ μηρος. Hom.

6. (The spear came) over the shoulder,

Τπερ αιμος. Hom.

7. By means of; or on account of; or occasioned by the offence,

Τπερ αμπλακια. Pind.

Τπο with a Genitive Case.

1. Under (as situated under) the earth,

Τπο χθων. Hom.

2. By reason of its smoothness,

Τπο λειοτης. Lucian.

3. Through a principle of hatred, or from motives of hatred,

Τπο μιοτης. Lucian.

4. By

4. By (as occasioned by) thunder,
τπο βροντη. Hom.
5. By (as any thing possessed by) enemies,
τφ οι εχθροι. Isocr.
6. (Killed) by his son or by his wife,
τφ ο πατη, η ιφ η γυνη. Lucian.
7. Deliver from under the mist,
πυσαγ υπ τηρ. Hom.
8. (Sustaining toil) under or by labours,
τπο αεθλοι. Hom.
9. (To strike) under the cheek and ear,
τπο γναθμος και βασ. Hom.
10. Under, as to resound under, one's feet,
τπο πεδη. Hom.

With a Dative Case.

1. Under i.e. subject to, the Lacedæmonians,
τπο Λακεδαιμονιοι. Isocr.
2. Under i.e. under the sanction of a law,
τπο νομοι. Lucian.
3. Under (as to fall under) the axle-trees,
τπ αξων. Hom.
4. Under (as to be subdued under) the hands,
τπο χειρ. Hom.
5. Under (as to be buried under) the sand,
τφ η Φαρμακοι. Lucian.
6. Under (as to be educated by, or under) the
Art Statuary,
τφ η Ερμουγλυφικη (πχη) Lucian:

F

7. We

7. We instruct by means of Comedies and Tragedies,

Παιδεύομεν υπό κωμῳδία καὶ τραγῳδία.
Lucian.

8. Under (as soldiers under) arms,

'ΥΦ' οπλον. Thucyd.

9. Under (as a footstool under) the feet,

'Υπο πτερ. Hom.

10. Under (as living at the foot of or vicinity of) Tmolus,

'Υπο Τμωλος.. Hom.

11. Under (as to be concealed under the circumference of) his shield,

'Υπ' ασπις. Hom.

12. Under (as to shed tears under) the eyebrows,

'Υπ' οφρες. Hom.

13. Under (as to be brought up under, or by the care of) a mother,

'Υπο μητρος. Hom.

With an Accusative Case.

1. Under i. e. in subjection to their hand,

'Υπο χειρος. Soph.

2. Under (as to sink under) the sea,

'Υπο θαυματος. Hom.

3. In the time of peace,

'ΥΦ' η ειρηνη. Isocr.

4. During the continuance of my anger,

'Υπο μηνιθμος. Hom.

5. Under

5. Under (as to be situated under, or below)
 Attica,
 ὑπὸ ή Αἰγαίη. Isocr.
6. Under (as to strike under) the breast,
 ὑπὸ τοῦ στήριν. Lucian.
7. At night; or, at the beginning of night,
 ὑπὸ νυκτός. Thucyd.
8. Under (as to come under, or close to) the
 city,
 ὑπὸ πόλεως. Hom.
9. Under (as to drive cattle under or into) a
 cave,
 ὑπὸ αὐλέως. Hom.

F 2 Adverbs

Adverbs exemplified.

'Αλις with a Genitive Case.

1. Enough of these things,

'Αλις ἄτοι. Xen.

2. Enough meat,

'Αλις βορη. Herodot.

'Αμα with a Dative Case.

1. Together with the day. i. e. at day-break,

'Αμα ἡ ημέρα. Xen.

2. Together with an incursion,

'Αμα ἡ επιδρομη. Thucyd.

3. Together with its water,

'Αμα τῷ ὕδωρ. Herodot.

Ανευ with a Genitive Case.

1. Without arms, i. e. not having arms,

Ανευ ὀλπη. Xen.

2. Without lamentation, i. e. unlamented,

Ανευ οἰμωγη. Thucyd.

3. Without

3. Without war,
Ανευ πολέμου. Thucyd.
 4. Without parents,
Ανευ τοκευσ. Soph.
 5. Without your counsels. i. e. without your having given counsels,
Ανευ το συν βιβλευμα. Herodot.
-

Απανευθε with a Genitive Case.

1. Apart, or at a distance from the fight,
Απανευθε μάχη. Hom.
 2. Apart from the gods,
Απανευθε θεος. Hom.
-

Απερ with a Genitive Case.

1. Without having received gifts,
Απερ δώρου. Hom.
 2. Without burial, i. e. unburied,
Απερ τεφη. Soph.
 3. Without shame,
Απερ αἰσχυνη. Soph.
-

Διχα with a Genitive Case.

1. Separately from the body,
Σωμα διχα. Xen.
2. Without

2. Without them,
Διχα κενος. Soph.
 3. Without your opinion,
Διχα γνωμη. Soph.
-

Eγγυς with a Genitive Case.

1. Near the sea,
Εγγυς αλς. Hom.
 2. Near his companions,
Εγγυς εταιρος. Hom.
 3. Near to, i. e. affected by calamities,
Εγγυς η συμφορα. Isocr.
-

Εκτος with a Genitive Case.

1. Out of, or not affected by, misfortunes,
Εκτος πημα. Soph.
 2. Beyond our expectations,
Εκτος δοκημα. Eurip.
 3. At the outside of the mansion,
Δωμα εκτος. Hom.
 4. From out of — (as to come from out of)
a tent,
Σκηνη εκτος. Eurip.
-

Ἐνεκα with a Genitive Case.

1. On your daughter's account,
Θυγατηρ ενεκα. Eurip.
2. For

2. For the sake of life,
ψυχῆς ἔνεκα. Isocr.
 3. For Cyrus's sake,
Κύρου ἔνεκα. Xen.
 4. For the purpose, or sake of guarding,
φυλακῆς ἔνεκα. Xen.
-

Eντος with a Genitive Case.

1. Into the house,
Μελαθρὰ εντος. Eurip.
 2. Within the space of three years,
Εντος τρια ετῶν. Isocr.
 3. Within the Isthmus.
Εντος Ισθμος. Thucyd.
-

Εξω with a Genitive Case.

1. Out of the reach of blame,
Εξω απά. - Soph.
2. Beyond belief; or incredible,
Εξω πεπ. Lucian.
3. Out of, (as to take from out of) a chariot,
Οχηματα εξω. Eurip.
4. Out of (as to go out of) the house,
Εξω οικοι. Eurip.

Εσω with a Genitive Case.

1. Into the house,
Δωματα εσω. Eurip.
 2. In heaven,
Oυρανος εσω. Eurip.
-

Λαθρα with a Genitive Case.

1. Without her husband's knowledge,
Λαθρα ο αυγρ. Xen.
 2. Without the knowledge of each other,
Λαθρα εκατερος. Xen.
-

Μεχρι with a Genitive Case.

1. As far as the sea,
Μεχρι θαλασσα. Xen.
 2. To this time,
Μεχρι οδε. Xen.
 3. Unto. i. e. to the very point of death,
Μεχρι απηνεργουσ. Lucian.
-

Πελας with a Genitive Case.

1. Near the house,
Δομος πελας. Eurip.
2. Near

2. Near the shore,
Ακτῇ πελασ. Eurip.
-

Περὶ with a Genitive Case.

1. Contrary to justice ; i. e. in transgression
of it,
Πέρα δικῆ. Soph.
 2. Contrary to the laws,
Πέρα ὁ νόμος. Soph.
-

Πλὴν with a Genitive Case.

1. Except the soul,
Πλὴν ψυχῆ. Xen.
 2. Except you,
Πλὴν σύ. Soph.
 3. Except Achilles,
Πλὴν Αχιλλεῦς. Soph.
-

Ποι, πῃ, πῃ, ὅπῃ, or ὅποι with a Genitive Case.

1. In what land ?
‘Οποι γῆ; Soph.
2. In what a situation of mind ?
‘Οποι γνωμή; Soph.
3. To what words ?
Ποι λόγος; Soph.
4. In what a state of mind ?
Πῃ φρενεῖς; Soph.

Πορρω with a Genitive Case.

1. Far from the truth of facts,
Πορρω πειρυμα. Isocr.
2. Far removed from, and from being concerned with political affairs,
Πορρω τη πολιτικα πειρυματα. Isocr.

Προθε or Προθεν with a Genitive Case.

1. Before (as to place any thing in sight of, and close to) Achilles,
Προθεν Αχιλλευς. Hom.
2. Before (as to hold a shield before) the breast,
Προθε σερον. Hom.
3. Before (as to fight before, in defence of) parents,
Προθε πακευς. Hom.

Σχεδον with a Genitive.

1. (He came very) near him,
Σχεδον αυτος. Hom.
2. Near Achaia,
Σχεδον Αχαιας. Hom.

Χωρις with a Genitive.

1. Without my assistance,
Εγω χωρις. Eurip.
2. Apart from your daughter,
Παρτιος χωρις. Eurip.
3. Without labour,
Πονος χωρις. Soph. Examples

Examples of Verbs, in the Active,
Passive, and Middle Voices.

Active Voice.

Indicative Mood.

Present Tense.

1. I wonder, θαυμάζω. Xen.
2. Thou dost transact, παρτίω. Xen.
3. He doth hear, ακέω. Demosth.
4. We send, πεμπω. Xen.
5. Ye think, νομίζω. Xen.
6. They teach, διδάσκω. Xen.

Imperfect.

1. I was weeping, or did weep, δακρύω.
Lucian.
2. Thou wast teaching, διδάσκω. Xen.
3. He did say, λεγω. Xen.
4. We plunder'd, ἀρπάζω. Thucyd.
5. Ye persuaded, πειθω. Xen.
6. They did rejoice, χαιρω. Xen.

1st Future.

1. I shall omit, παραληπω. Demosth.
2. Thou wilt shew, δηλω. Demosth.

3. He shall place, *ταῖω*. Xen.
4. We will lead, *αγω*. Xen.
5. Ye shall attempt, *επιχειρω*. Xen.
6. They will bid, *κελδω*. Xen.

Præter-perfect.

1. I have taken care, *φροντίζω*. Xen.
2. Thou hast done, *ποιεω*. Xen.
3. Thou hast protected, and dost still protect, *αμφιβάνω*. Hom.
4. We have admired, and do still admire, *θαυμαζω*. Xen.
5. Ye have, and do overcome, *κρατεω*. Plato.
6. They have sworn falsely, *επιορκεω*. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

Præter-pluperfect.

1. I had deceived, *εξαπάτω*. Xen.
2. He had struck, *βαλλω*. Hom.
3. I had benefited *ωφελεω*. Plato.
4. They died, *θυσκω*. Thucyd.
5. They had composed, *ποιεω*. Plato.

1st Aorist.

1. I feared, *δειδω*. Plato.
2. You wrote, *γραφω*. Xen.
3. He nodded, *νεύω*. Plato.

4. We

4. We persuaded, πειθω. Xen.
5. Ye heard, ακω. Xen.
6. They taught, διδασκω. Xen.

The examples here given, do all express the force of this Aorist, which speaks of an action that is past, but does not determine the time when it was done, whether a long, or short time since.

This tense is much used by Historians.

The difference between the Præter-perfect and this Aorist, in strictness of speech is that, which we understand when we say, “I have “written” γεγραψα — “and I wrote” εγραψα.

2d Aorist.

1. I fled, φεγω. Polyæn.
 2. Thou diedst, απθηκω. Herodot.
 3. He hath received, λαμβανω. Plato.
 4. We have left, καταλειπω. Xen.
 5. Ye have learned, μανδανω. Xen.
 6. They made an incursion, εισβαλλω.
Thucyd.
-

Passive Voice.

Indicative Mood.

Present Tense.

1. I am sent away, αππεμπω. Herodot.
2. You are named, ονομαζω. Lucian.
3. He

3. He is rejoiced, ευθραυνω. Eurip.
4. We are governed, αρχω. Xen.
5. Ye are nourished, τρεφω. Xen.
6. They are reckoned, νομιζω. Xen.

Imperfect.

1. It was remember'd and mentioned, μνημονευω. Thucyd.
2. They were destroyed, διαφθειρω. Thucyd.
3. He was admired, θαυμαζω. Polyæn.
4. They were killed, κτεινω. Polyæn.
5. He was thrown down a precipice, καταπλημνιζω. Polyæn.
6. They were taken alive, ζωγρευω. Polyæn.

Præter-perfect.

1. It has been decreed, κυρω. Lucian.
2. They have been chosen, αἱρεω. Xen.
3. It has been done, πραττω. Isocr.
4. It has been consulted, βγλευω. Herodot.
5. It hath been bruised, τρισω. Plato.
6. You have been cast out, απορριπτω. Xen.

Præter-pluperfect.

1. I had been educated, τρεφω. Plato.
2. I had been prepared, προσκευαζω. Plato.
3. He had been veil'd, εγκαλυπτω. Plato.
4. It had been made before-hand, προτιεω. Herodot.
5. It had been whisper'd about, Διεθευλλεω. Xen.
6. It was written, γραφω. Xen.

Ist Aorist.

1st Aorist.

1. I was blinded, *τυφλω*. Plato.
2. It was said, *λεγω*. Plato.
3. They were persuaded, *πειθω*. Polyæn.
4. They were fortified, *τειχιζω*. Polyæn.
5. He was ashamed, *αἰσχυνω*. Xen.
6. It was acquired, *πορεύω*. Xen.

2d Aorist.

1. They were struck with fear, *εκπληγτω*. Polyæn.
2. He was buried, *θαπτω*. Ælian.
3. They were dismissed, *ἀπαλλαγτω*. Isocr.
4. We talked *συλλεγω*. Plato.
5. They appeared, *φαινω*. Plato.
6. He was glad, *χαιρω*. Hom.

1st Future.

1. I shall be punished, *κολαζω*. Lucian.
2. Thou shalt be compelled, *αναγκαζω*. Lucian.
3. He Shall be left, *λειπω*. Soph.
4. We shall be thought, *νομιζω*. Lucian.
5. Ye will be animated, *επιρρωνυμι*. Luc.
6. They will be benefited, *ωφελεω*. Xen.

Middle

Middle Voice.

Indicative Mood.

1st Future.

1. They will flee, φευγῶ. Hom.
2. I will begin, ἀρχώ. Xen.
3. He will hasten, σπεῦδω. Hom.
4. They will turn themselves, τρέπω. Xen.
5. He will prepare himself, προσοπάζω. Xen.
6. I shall try, πειραζώ. Xen.

The fourth and fifth examples here given, express the first and genuine signification of the Middle Verb.

Præter-perfect.

1. I have suffered, πάχω. Lucian.
2. I have feared, and do fear, δειδώ. Demosth.
3. Thou art undone, διαφθείρω. Hom.
4. It hath been, γινόματ. Plato.
5. I have seen, δέρκω. Soph.
6. I trust, πιστῶ. Soph.

1st Aorist.

1. You have taught, διδάσκω. Lucian.
2. You have considered, σκεπτοματ. Xen.
3. He

3. He crowned himself, *ανατεφω*. Polyæn.
4. He ceased, *παυω*. Isocr.
5. I have exacted, *πραττω*. Plato.
6. I have fined myself, *τιμω*. Plato.

2d Aorist.

1. You turned yourself back, *αποτρεπω*. Plato.
 2. We had heard, *πυνθανομεν*. Plato.
 3. He postponed. *ανδεσκω*. Polyæn.
 4. He applied himself, *επιτιθημι*. Ælian.
 5. He is dead, *απολκυμι*. Bion.
-

Rules of the Greek Syntax

Exemplified.

I. A verb Personal agrees with its Nominal Case in Number and Person.

Singular.

1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question,

Ζεῦξις εγράψα. Νικοστράτος εὗτελγήθη. Αἰσχύλος εκρινομένη. Ælian.

2. Deliberate slowly, but execute quickly,
βελενομα τινεν βραδεως, επιτελεω δε ταχεως.

Isocr.

3. Though you may have concealed any thing for the present, afterwards you will be discovered,

H

Ay

Αν περιστικα^s χρυψω, ισερον οφθησομαι.

Iſocr.

4. Strength with prudence hath profited,
but without it, hath injured,

Ρωμη μετη μεν Φροντος αφελησι, ανευ δι
εβλαψα. Iſocr.

5. Either time hath consumed, or disease
made to wither,

Η χρονος αναλωσι, η νοσος εμαρανον. Iſocr.

Dual.

6. We therefore are now going hence,
Εγω μεν εν ορμαιομαι. Soph.

7. His eyes shine,
Οφθαλμος λαμπω. Hom.

8. Two belts were extended,
Δυο πελαμων πεπημαι. Hom.

9. The son of Tydeus, and Ulysses pursue,
Τυδειδης, ηδε Οδυσσευς διωκω. Hom.

10. The two Ajaxes were willing,
Η θελον Αιας δυω. Hom.

11. Brothers being friends, even though widely distant from each other, act together,
Αδελφος φιλος αν κ, πολυ διεσως πραττω
αμα. Xen.

Plural.

12. Fountains flow through,
Διαρρέω χρηνη. Aelian.

* The letter S placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.

13. Birds

13. Birds sing,
Κανάδως ορνις. Ælian.
14. The rocks returned the sound,
Αντηχοῦσι πέτραι. Polyæn.
15. The soldiers fought bravely,
Ο στρατιώτης γενναιῶς πρωτοπομψεῖ. Polyæn.
16. The spies were delivered up, Athens was
 fortified,
Απέδοθην ὁ κατασκοπός, ετείχισθη Αθη-
να. Ælian.

II. Nouns plural, of the neuter Gender, are
 often found with verbs singular.²

1. There are groves,
Αλσοῖς εἰμι. Ælian.
2. Streams flow in,
Επιφρέω ναυα. Ælian.
3. The courts are silent,
Σιγαῖς μελαθροῖς. Eurip.
4. There are leaves and flowers,
Φύλλον καὶ αὐθοῖς γιγνομαι. Hom.
5. The darts fall out,
Το βελοῖς εκπτῖω. Ælian.
6. His children were brought,
Ηνεκθῆν το ταῖδιον. Plato.
7. The stars are moved,
Κίνεομαι το αστροῖ. Aristot.

² It was usual with Pindar to put a Nominative Case of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Syloepitcal Expressions*, and imply an universality.

III. All nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but nouns Plural can then only have verbs or adjectives Dual, when only Two things or persons are implied.³

Dual Nominative, Plural Verb.

1. Lest being taken, ye should become a prey,
Μηπως αλων κυρια γενωμεναι. Hom.
2. I and Sthenelus will fight,
Εγω Σθενελος τε μαχησομαι. Hom.
3. We sat thus answering each other,
Εγω ως αμετομενος ημην. Hom.
4. Having hid (our bodies) we shall be concealed,
Κρυψας λησω. Eurid.

Plural Nominative, Dual Verb.

5. Rivers bring together,
Ποταμος συμβαλλω. Hom.
6. Ye who punish,
Οι πινακαι. Hom.
7. As winds excite,
Ως ανέμος ορέων. Hom.
8. My horses are weary,
Καρον ιππος. Hom.
9. Having made even (their chariots) they drove on,
Εξίσωσις ηλαυνον. Soph.

³ See Dawes's *Miscellanea Critica* p. 52. Edit. Burges.

IV. When the sense is to be supplied by the particle *That*, and *on* is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not yet willing that he should die,
Εἰδον τὸν αὐτὸν γηπ πω θελω. Soph.
2. It is said that these waters contribute to health,
Δειγματα τῷ νεῶρῳ εἰς ὑγείαν συμβάλλομεν. Ælian.
3. It is said that Cyrus went away with tears,
Κύρος οὐν δάκρυντα λεγόμενα απεχωρῆσε. Xen.
4. They say that it is not probable, that one who is really the father should die by means of his own son,
Οὐ φῆμι εἴκος είμι ὅτι αληθέως τοκευς ἔστω τὰς ἑαυτῶν παιδῶν αποθήσκω. Herod.
5. Why do they say that mortal men are wise?
Τι βροτοίς φρονεῖς λεγω; Eurip.
6. They thought that we should have perished,
Ενομίζοντες εγώς απαλομένη. Xen.

V. An Adjective agrees with its Substantive in Case, Gender, and Number.

1. The greatest safety,
Σωτηρία μεγίστου. Eurip.
2. Evil communications,
Όριλια κακοῦ. Menand.
3. Diminutive works,
Μικροὶ εργα. Ælian.
4. The

4. The greatest prizes,
Αθλον μεγίστος. Isocr.
5. Many nations,
Εθνος πολυς. Isocr.
- 6 Martial songs,
Ἄριος σόμα. Ælian.
7. Every gift given, even though it is small, is very great, if you give it with benevolence,
*Ἄπας διδομένος δώρον, εἰ καὶ μικρός ὁ,
Μεγίστης εἴμι, εἰ μὲν εὐνοίᾳ δίδω.* Philemon.
8. Exceedingly high mountains,
Ορος ὑπερ ὑψηλός. Ælian.
9. The Thebans being persuaded put them to flight,
Θηβαῖος πειθόεις ετρέψαμην. Polyæn.

VI. An Adjective is often put in the Neuter Gender, and agrees with *χεριά* understood.

1. Anger is not a suitable thing in misfortunes,
Θυμός δ' εν κακούς χεριφόρος. Soph.
2. Nothing succeeds well without labour,
Πόνος τοι χωρεῖς χρεῖς ευτυχεω. Soph.
3. How sweet a thing is solitude !
Ως οἶδις ερημία. Menand.
4. To what other person is a brother an ornament ?
Τις αλλος αδελφος χαλος; Xen.
5. Man is something so hard to be pleased, and querulous and morose,
*Οὐτώ δυσπερεσος τις είμι ὁ ανθρωπός, καὶ
Φιλαΐος, καὶ δυσχολος.* Max. Tyrius.
6. Truth

6. Truth is always a right thing,
Ορθος οντα αληθεια αει. Soph.
7. Insensibility to shame is a bad thing,
Αναισχυτια Φαυλος. Aristot.
8. To men their country is a most dear thing,
Η πατρις φιλτατης βροτοι. Eurip.
9. Calumny is a most heinous thing,
Διαβολη εμι δεινοτετος. Herodot.
10. That thing which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, the same thing is God in the world.
*'Οπερ εν την κυβερνητης, εν αρμα δε ηνοχος,
εν χορος δε χορυφαῖος, εν τωλις δε νομος, εν
στρατηγον δε ηγεμων, οτος Θεος εν Κοσμος.*
Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other substantive understood, which we are to conceive by the Context. This is called Syllepsis.

Subst. Neuter — Adject. Feminine.

1. O invincible daughter of Jupiter (i. e. Minerva)
Διος τεκος αντυπωνος. Hom.

Subst.

Subst. Neuter — Adject. Masculine.

2. O sons with suppliant boughs adorned,
 Ω τεκνον ἵκτηλοις κλαδοῖσιν εὐερμφεν. Soph.
 3. O my son, unhappy above all men,
 Ω τεκνον, μέι πας καρυόρος Φως. Hom.

Subst. Feminine — Article, and Adj. Masculine.

4. O soul, who hast not been gratified,
 Ω ψυχα, ὁς μηδ' ηδην. Soph.
 5. Alas! O good and faithful soul, thou art
 gone then, leaving us,
 Φεύ ω αγαῖη νὴ πιστὴ ψυχή, οἰχομένη δῆ απε-
 λιπον. Xen.

VIII. Plural Adjectives often change their substantives into a genitive case, with or without an article prefixed to it, and that elegantly.⁴

1. The ancient poets,
 'Ο παλαιος ὁ ποιητης. Thucyd.
 2. Ancient deeds,
 'Ο παλαιος το εργον. Isocr.
 3. To mean cities,
 'Ο πατερος η πολις. Isocr.
 4. On the common temples,
 En ὁ κοινος το ιερον. Isocr.

⁴ The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives which will be render'd by the genitive case.

5. Foolish

5. Foolish men,
Ο ματαιος ὁ ανθρωπος. Lucian.
6. To virtuous and good men,
Ο αγρ ο καλος κ' αγαθος. Isocr.
7. To the many men,
Ο πολλος ανθρωπος. Plato.
8. These senses,
Η αυτοις αιδησισ. Plato.
9. In young men,
Εν νεοις ανθρωποις. Eurip.
10. Modest young men,
Ο νεοις τας αιδημονας. Aristot.

IX. The Relative agrees with its Antecedent, in Gender, Number, and Person: but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb; and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. The cities in which ye were born and educated,
Πολεων, εν οις εγενομην καη ετραφην. Xen.
2. Men who will know,
Ανδρας, οις εισομεν. Xen.
3. The river which bounded,
Ποταμον, οις αριζον. Xen.
4. Jove, who is very anxious for you, and pities you,
Διος, οις μεχα κηδομαι, ηδ' ελεαιρω. Hom.

5. A man, to whom so many things are a concern,

Ανδρα, ὁς πάσος μεμηλα. Hom.

6. Nestor, who harangued and spake to them,

Νεστωρ, ὁς αγοροποιητης καὶ μετεπιτελλει. Hom.

7. There was one Xenophon, who followed,

Ην τις Ξενοφῶν, ὁς συνηκόλυθεος. Xen.

8. Liberty, which above all things leads to happiness,

*Ελευθερίας, ὅππερ μαλισκα τοσος εὐδαιμονία
αγω.* Xen.

X. The Relative is put by the Attics in the same case as the Antecedent : and that, by what is called Attraction.

1. The opinion which we have,

Δοξῆς, ὁς εχω. Isocr.

2. Added to those things, which Xenophon says,

Προς τύποις, ὁς λεγω Ξενοφῶν. Xen.

3. The sights which I have seen,

Θεαμάτων, ὁς προσειδον. Soph.

4. The evils, which you had, and bewailed,

Ος ειχον, καὶ κατεσενον κακον. Soph.

5. The gifts, which they receive,

Δωρῶν, ὁς λαμβανω. Plato.

6. In exchange for this, which thou hast given,

Αυτι τύπι, ὁς συ δεδωρημα. Xen.

7. The letter, which he hath sent,

Επιστολῆς, ὁς επεμψα. Demosth.

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service, and of their friendship,

Τύποι τημένα καὶ τὸ μεγάθος η εὐεργεσία, καὶ η φιλία. Isocr.

2. Lord of all Asia,

Ἄπας η Ασία κύριος. Isocr.

3. The race of birds ; the herds of beasts,

Φύλον ορνιτῶν. Δῆμον εἴδων. Soph.

4. The preserver of the family of Agamemnon,

Σωτήρ δόμοι Αγαμεμνών. Soph.

5. There is, as it seems, no remedy for anger, But the serious conversation of a man our friend,

Οὐκ εῖμι οργὴ, ἡσεῖκα, Φαρμακὸν,

Αλλ' η λόγος αποδασίας αὐθρώπος φίλος.

Menand.

6. The murder of your sons,

Σος τεκυον φόνος. Eurip.

7. The form of a city, or the greatness of a river, or the beauty of a mountain,

Σχῆμα πόλεων, η ποτίμος μεγάθος, η ορος καλλος. Aristot.

8. The flowings of rivers, the swelling tides of the sea, the budding of trees, the ripeness of fruits,

Ποταμος εὔροι, θαλασσα ανοιδησις, δένδρον εὔφιστης, καρπος πεπλωσεις. Aristot.

XII. The Genitive Case of a Substantive is often put alone, the former substantive being understood.

1. Phocion the son of Phocus,
Φωκιῶν ὁ Φωκός. Ælian.
2. The son of Sophroniscus,
Ο Σωφρονισκός. Ælian.
3. Olympias the mother of Alexander,
Ολυμπίας ἡ Αλεξανδρός. Ælian.
4. O unhappy woman, and daughter of an unhappy father,
Ω δυστήνος, καὶ δυστήνος πατέρ. Soph.
5. My rich father's,
Αφύετος πατέρ. Hom.

XIII. The Genitive Case is often put Elliptically, *ἐνεκά* or *χαρίν* being understood.

1. Angry on account of this fraud,
Ἡ απαρη ψοτεών. Hom.
2. I commend you for your love of music,
Ἐπαινῶ ἡ Φιλομουσία. Lucian.
3. Calling you happy because of the power of your words,
Εὐδαιμονίζοντες σε ὁ λογος ἡ δυναμις. Luc.
4. Angry on account of the murder (of Antigone),
Μηνιός Φόνος. Soph.
5. I commend you for your prudence, but hate you for your timidity,
Ζηλῶ σε ὁ γῆς, ἡ δὲ δειλία συγῷ. Soph.
6. Crying

6. Crying on account of some calamity,
Δακρυοντα συμφορα τις. Eurip.

XIV. The Genitive Case is also put Elliptically, *τι* or *τινα* with the preposition *εκ* or *εξ* being understood.

1. He ordered them to spread some of the Median carpets under him,
Ο Μηδίκος τιλος υπεβάλλειν εκελευσα. Xen.
2. He married one of the daughters of Adrastus,
Αδραστος δ' εγύρα Θυγατρη. Hom.
3. They put in some of the sacred money,
Ενεβαλον τι iερα χρυματη. Xen.
4. That I may drink some of the sacred blood,
Αιμα οφρα πιω. Hom.
5. One comes, bringing some of my sheep,
Τις ηκω, το περοβατου Φερων. Xen.

XV. A Genitive Case is often put after an Adjective of the Neuter Gender: which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,
Εις τόπο απλησια ελθον. Isocr.
2. He came to that degree of magnanimity,
Εκείνος εις τόπο μεγαλοφροσυνη λθον. Isocr.
3. He came to that degree of insolence,
Εις τόπον ηλθον υπερηφανεια. Isocr.
4. I am

4. I am come to that degree of ignorance,
Εγω εις τοσαν αμαθια ήκω. Plato.
5. I never thought that he would have come
 to that degree of boldness,
*Ουκ αν ποτ' αυτος εις τοσαν τελμη ηγουσαινο
αφικομην.* Lysias.
6. That which is the most perfect part of
 philosophy,
Το κρατισον ή Φιλοσοφία. Isocr.
7. The rest of the day,
Το λοιπον ή ημέρα. Xen.
8. The most useful part of the day,
Η ημέρα το χρησιμωτατον. Xen.
9. Being turned to the most useful counsel,
 or way of thinking,
Προς το κερδίσον τραπεις γνωμη. Soph.

XVI. Two Substantives, relating to the same thing, are both put in the same case.

1. O king Agamemnon.
Αχαμεμνων αναξ. Eurip.
2. Hath one Calchas a prophet returned
 from Troy?
Καλχας τις ηλθον μαντις εκ Τροια σταλιν;
 Eurip.
3. Cyaxares the Son of Astyages,
Κυαξαρης ο πατης ο Αστυαγης. Xen.
4. Anticlea the daughter of the magnanimous Antolycus,
Αυτολυκος Θυλατηρ μεγαλητωρ Αυτικλεα.
 Hom.

XVII. Ad-

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fulness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a Genitive case.

1. Places of exercise full of men,
Τυμπανον μεσος ανηρ. Xen.
2. It is probable that all things are full of good hopes,
Εικος πας μεσος ελπις αγαθος ειμι. Xen.
3. Works worthy of the highest value,
Εργον πλειστος αξιος. Xen.
4. Not blameable for imprudence,
Αναιτιος αφροσυνη. Xen.
5. Every speech is futile, which is destitute of actions,
Άπολις μεν ειμι λογος ματαιος, προδοξις αμορρος γενομενος. Demosth.
6. Experienced in many wars,
Πολλος πολεμος εμπειρος. Thucyd.
7. They fled being ignorant of the passes.
Εφυγον απειρος ων η διοδος. Thucyd.
8. A life which tastes not of evils,
Κακος αγεινος αιων. Soph.
9. To be deserving of blame, and condemnation,
Αξιος μεμψις ειμι, και κατηγορια. Demosth.
10. O Trojans insatiable in the dreadful fight,
Τρως δεινος ανορητος αυτη. Hom.
11. We are by no means unskilled in fight,
Ουτοι μαχη αδανησαν ειμι. Hom.
12. Alas

12. Alas our houses are destitute of friends,
but full of assassins,

Ιω σεγη Φίλος εργασ, οι δ' απόλλυντες πλε-
ος. Soph.

13. I say that those chiefly are worthy of
praise, who being nothing from the be-
ginning, nevertheless have advanced
themselves to a high station, being
thought worthy of command,

Φημι ότιος μαλισκε επανος αζιος ειμι, οσος τη
μηδεν εξ αρχη αν, ομως επι μεχε προε-
χωρησαι, αζιος δοξας αρχη. Lucian.

14. You shall live without experiencing trou-
blesome things,

Τα χαλεπα απειρος διαβιωσομαι. Xen.

XVIII. Nouns partitive, or such as are used partitively; Adjectives of the Comparative and superlative degree so taken; Indefinites; Interrogatives, and certain Nouns of Number, have a genitive case after them.

1. Who of ye will tell?

Τις ου Φραγεια αν; Soph.

2. The only one of Mortals,

Μονος Βροτος. Soph.

3. The most beautiful of rivers,

Καλλιστος ποταμος. Hom.

4. Each of those who were present said,

Έκαστος ο παρων ελεγον. Ælian.

5. The noblest of his exploits,

Τα καλλιστη το εργου. Isocr.

6. The

6. The first of the Athenians,
Πρωτος Αθηναῖος. Ælian.
7. Every one of men will declare,
Πλας τις εὐερῶ βροτος. Soph.
8. The chief of the immortal Gods,
Αἴαντος τὸν αριστὸν. Theocr.
9. He is the most excellent of men,
Ο ἀροφερεστός ανηρ. Theocr.
10. The younger of the men,
Οἱ νεώτεροι ανθρώποι. Isocr.
11. No one of mortals is a happy man,
Θυητὸς χάρις εμὶ εὐδαιμων ανηρ. Eurip.
12. The greatest of evils,
Μεγίστος τὸ κακόν. Plato.
13. O most grievous of all sights,
Ω τὸ ἄπαν θέαμα αλγίσος. Soph.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case.

1. An honourable death is more eligible than a base life,
Αἰρετώτερος καλος θάνατος ὁ αιρχόσ βίος.
Xen.
2. There is no greater evil than anarchy.
Αναρχία μείζων κακον. Soph.
3. Poetry is a thing more philosophical and serious than History,
Φιλοσοφωτέρος καὶ σοβαλιότερος τῶντις ισορία
εμὶ. Aristot.
4. What is dearer to good men than venerable parents?
Τι φιλτέρος καδύος τοκευς αγαθος; Pind.

5. From whose tongue also flowed a voice
sweeter than honey,

Ο καὶ απὸ γλωσσῶν μέλι γλυκιῶν ρεόν αὐτῷ.
Hom.

6. If these things are just, they are better than
wise things,

Εἰ δίκαιος, τὰ σοφά κρείστω τοῦτο. Soph.

7. Nothing is more odious than bad counsel,

Βεληνή ψεύτης εἴμι εχθρῶν κακοῦ. Soph.

8. Nothing is more daring than unskilfulness,

Οὐκ εἴμι ανοίκη ψεύτης πολυπρότερος. Menand.

9. The possession of virtue is more excellent
than wealth, and more useful than noble
birth,

Η ἀρετὴ κατηγορίας πλείστης κρείστων, χρησιμότερος
δὲ εὐγενεία εἴμι. Isocr.

10. Nothing is more useful than silence,

Οὐδεῖς σιωπὴ εἴμι χρησιμότερος. Menand.

XX. The word that implies the measure of
excess, and has the sign *By* before it in English,
is put in the dative case, after Adjectives of the
Comparative and Superlative degrees.

1. If the one is inferior by little,

Ην ὁ εἶτερος ω̄ ~~αἰσθατερός~~ οὐλίζος. Herodot.

2. If the one is more ignoble by much,

Ην πολλος ω̄ εἶτερος αἰσθατερός. Herodot.

3. By far the best of men, .

Αινθρώπος μάκρος αερίσος. Herodot.

4. A wall, not weaker than the other wall,
by much,

Τείχος καὶ πλῆρος αὐτενεσέρος τὸ ἔτερος τείχος.

Herodot.

5. A royal cubit is greater than a common
cubit by three fingers,

*Ο βασιλικὸς πηχύς ὁ μετριός εἰμι πηχύς
μειζων τριῶν δακτυλῶν.* Herodot.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,

Εγώ εσομαι χρήσιμος. Xen.

2. There is nothing either so serviceable or
becoming to men, as order,

*Είμι ύδεις οὐτως γάρ ευχρηστός καὶ καλός αρ-
θρόπος, ὡς οὐ πάντις.* Xen.

3. You are faithful to my wife, and to my
family,

Πιστός γαρ αλοχός, οἱ τοῦ εμοι δόμοι είμι.
Eurip.

4. Every tyrant is inimical to liberty, and an
adversary to laws,

*Τυράννος ἀπατεῖ εχθρός ελευθερία, καὶ νόμος
εναντίος.* Demosth.

5. The people of the Greeks shouted, relying
on the augury,

Ιαχον λαός Αχαιοι, θρούνος οἰωνος. Hom.

6. A dreadful sword, like lightning,
 Δείνος αρρ., εἰκέλος αἰσερόπη. Hom.
7. No one is equal to you,
 Συ γδεῖς οὐσ. Ἀelian.
8. Gods, inimical to them, friendly to himself,
 Θεοὶς εχθροὶ αὐτοῖς, αὐτοῖς φίλοι. Ἀlian.
9. One while like to a poor man, but another while to a young man,
 Ἄλλοτε μὲν πτωχὸς εὐαλιγχίον, ἄλλοτε δ' αὐτοῖς
 αὔγος νεος. Hom.
10. A thing easy to the gods,
 Πριόδιος δὲ θεος. Hom.
11. A word easy for you to understand,
 Πριόδιος τοι επος. Hom.
12. To the generous, every thing base is detestable,
 Ο γενναῖος τοι αἰχρον εχθρος. Soph.
13. Who are friends to an unfortunate man ?
 Φίλοις γαρ είμι αὖτε δύσυχης τις; Eurip.
14. A thing to be wished for by every liberal man,
 Ελευθερος αὐτῷ ευήτον.
15. All things are expugnable to care and labour,
 Αλώτος γιγνετ' επιτελεῖα καὶ πόνος
 Ἀππις. — Menand.
16. All things are spoken, and all daringly undertaken by him,
 Είμι εκείνος πᾶς λέκτος, πᾶς δὲ
 τολμητος. Soph.

XXII. A Dative Case, governed of $\Sigma\upsilon\upsilon$ understood, is found after the Pronoun Adjectives *oūns* and *Autōs*, when they signify “*The Same*.”

1. The same garments with him,
Εσθῆμα εκείνος γέτος. Soph.
 2. The same pursuits with them,
Ταῦτα αὐτῶν εκείνος επιτηδευμάτων. Isocr.
 3. In the same honours with you,
Ἐν ἡ αὐτὸς οὐ τίμη. Isocr.
 4. The same actions with them,
Ταῦτα αὐτῶν εργάνων εκείνος. Isocr.
 5. Unless any one hath been born from the same (ancestors) with him,
Πλὴν εἰ τις από ὁ αὐτὸς εκείνος γεγονά. Isocr.
 6. Being come to the very same supreme power with ye,
Παρελθόντι εἰς ἡ δύνασις ἡ αυτῇ αὐτῇ οὐ.
Demosth.
 7. The same opinion with me,
Τὴν αυτὴν γνώμην εγώ. Isocr.
 8. To suffer the same things with the most senseless of brute animals,
Ταῦτα πάσχειν τα αφρονεστάτα το Θύρου. Xen.

XXIII. Adjectives take after them an Accusative Case, which is governed of *Kata* understood.

1. In form the most beautiful, in disposition
the most humane,
Εἶδος καλλίστος, ψυχή φιλανθρωπότατης. Xen.
2. We

2. We provide, that our citizens may be brave in their minds, and strong in their bodies,
 Προνοεω, ὅπως ὁ πλιτης αγαθος μεν ἡ ψυχη,
ισχυρος δὲ το σῶμα γιγνοίμην. Lucian.
3. He was like to Jove that delights in thunder, as to his eyes and head, but to Mars in his belt, and to Neptune in his breast,
 Ομηρικη φαλη ωκελος Ζευς τερπικεραινος,
Αρης δὲ ζωη, σερνου δὲ Ποσειδανη. Hom.
4. So many men in number,
 Τοσστος το πληθος. Isocr.
5. Ulysses, equal to Jupiter in counsel,
 Οδυσση, Ζευς μητις αταλαντος. Hom.
6. She is not inferior, neither in shape, nor stature, nor understanding, nor at all in works,
 Ου ειμι χερεων
 Ου δεμας, κατε Φυη, ετ' αρ' Φρενες, ετε τι εργον. Hom.

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave public concerns, not more rich, but more honoured,

Εκ κοινος επιμελεια απαλλαγομαι, μη πλησιος, αλλ' ευδοξος. Isocr.

2. Small changes have been oftentimes the causes of great evils,

Πολλακις μικρος μετασεωις μηγας κακον αιτια γεγονα. Isocr.

3. He

3. He went silent by the shore,
 Βηδ' ακεων παρα θιν. Hom.
4. He was a god amongst men,
 Ην θεος εγ καθρωτος. Isocr.
5. Wealth is the minister of vice rather than
 of virtue,
 Πλούτος κακια μαλλον η καλοκαρασια υπηρε-
 της ειμι. Isocr.
6. If thou art fond of learning, thou wilt be
 learned in many things,
 Εαν ω Φιλομαθης, εσσματ πολυμαθης. Isocr.
7. The image was called Truth,
 Εκαλεομην αγαλμα Αληθεια. Aelian.
8. Goodness with prudence is the greatest good,
 Μεγιστος αγαθον ειμι μετα νας χρηστοτης.
 Menand.
9. I came an assistant to the Greeks,
 Εσαν Δαναιοι αρωγος. Soph.
10. Wealth is the cloak of many evils,
 Πλούτος δε πολλος επικαλυμμι' ειμι κακος.
 Menand.
11. Virtue, as it seems, must be both a certain
 sanity, and beauty, and good habit of the
 soul: but vice, both a disease, and tur-
 pitude, and infirmity,
 Αρετη μεν, οις εοικεν, ινεια τε τις αν ειμι,
 και καλλος, και ευεξια ψυχη κακια δε,
 νοσος τε και αισχος, και αθενεια. Plato.

XXV. When the verb *Ακηω* signifies “*to be called*,” it takes a Nominative Case after it.

1. I shall be called full of compassion,
Ακητομαχοικτος πλεως. Soph.
2. Neither shall I be called base,
Ουτ' ακητομαχοικος. Soph.
3. That you may be called good,
Οφει εωθλος ακηω. Theocr.

XXVI. A Nominative Case is put after some other Verbs also, by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,
Σκοπησμενος εύευκον γδαμως αν αλλως οτος διαπραξαμενος. Isocr.
2. When they know that they are distrusted,
Επειδαν γνω απιστυμενος. Xen.
3. I (Tecmessa) perceive that I have been deceived,
Εγνωκα ηπατωμενος. Soph.
4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,
Επειπερ σωισμεν αυτος, απο παις αρχαμψος ασκητης αν το χαλον καιραζον εργον, ιω επ της πολεμιας. Xen.
5. I am such an one, as you may see me,
Tοιος δ, αιος οιγω. Theocr.

XXVII. The Verbs *εἰμι*, *τυγχάνω*, *ὑπάρχω*,
γνομαί, *κιρῶ*, and *εχω* are often elegantly used
with participles put after them, to express what
the Latins would render by some tense of a
single verb.

1. Through my means you have preserved it,
Εἰς εγώ εχώ σωσας. Soph.
2. You shall give in exchange,
Αντιδός εσφράσῃ. Soph.
3. Because thou hast cast down,
Αὐτὸς ἀν εχώ βαλαν. Soph.
4. On my head God hath struck it,
Ἐν ἐμος καρδιᾳ Θεος εχων επιτόπῃ. Soph.
5. They say that the good Creon hath pro-
claimed such things,
Τοιαῦτα Φημι ὁ αγαθὸς Κρέων κηρύξας εχω.
Soph.
6. By chance he was near,
Ἐπυχον ταλησιον ᾧ. Lucian.
7. He hath accomplished,
Εχω περάνας. Soph.
8. Be now silent standing there, and remain
where thou art,
Σιγάω νῦν ἐσώς, καὶ μενα ὡς κιρῶ εχων.
Soph.
9. Not even though you hate him,
Οὐδὲ εαν μισῶν κιρῶ. (subj. m.) Soph.
10. If there chanced to be any son,
Εἴ τις τυγχάνεις εών παις. Herodot.

11. To which (speakers) they themselves are near,
 '*Ος εγγυς αυτος τυγχανω* av. Isocr.
12. Thus they have distributed,
 Ούτως διεληφως εμι. Plato.
13. By chance they were celebrating,
 '*Ο ετυχον αγων*. Thucyd.
14. Her husband did not chance to be in the camp,
 '*Ο ανηρ αυτη ουκ ετυχον εν το σπατοπεδον* av.
 Xen.
15. Insult me. For now (Clytemnestra) you are prosperous,
 '*Τέρπειω. νυν γαρ ευτυχων τυγχανω*. Soph.
16. By chance I was sacrificing,
 Θυων εκυρον. Soph.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense (*except sight*) and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account obtain even smaller praises,

Ου γαρ αν καλως εχοιμι, ει δι τελεως ανηρ αγαθος εγενομην, Δια ότος ουδε μετων αν τυγχανοιμι επαινος. Xen.

2. They

2. They are not the first among the second,
but they are the chief of the chief,
Οὐ δὲ τερος πειδῶν, αλλ' ἄγεμων ἄγεμονδων.
Xen.
3. The kings have never desired greater ad-
vantages,
Οἱ βασιλεῖς οὐδεποτέ μείζων αρεχτούν. Xen.
4. He loved all things which were virtuous,
Πας ὁ καλὸς ηὔπονος. Xen.
5. All the pleasures which have the dominion
over many men,
Οοος ἡδονὴ πολλοῖς κρατεῖσθαι αὐθεντός. Xen.
6. He thought that he ought to abstain from
drunkenness in the same manner as from
madness; and from unseasonable meats
in the same manner as from sloth,
*Μεγὶ μὲν αποχεάδη ὄμοιως αρμήν χρῆναι καὶ
μανία, σίτος δὲ ὑπὲρ καρδού ὄμοιως ὡς καὶ
αργα. Xen.*
7. He shrank not from labours, he withdrew
not from dangers, he spared not riches,
*Οὐ πόνος ὑφίειν, οὐ κινδύνος ὑφίειν, οὐ
χρηματα εφειδομην. Xen.*
8. Leave war and fight,
Εἰκὼν πόλεμος καὶ δηιστης. Hom.
9. He is senseless, who forgets his parents,
Νηπός ὅσις γονεὺς επελαζομας. Soph.
10. It is the part of a general,
Αρχῶν εἴμι. Xen.
11. To pay attention to our friends,
Φίλος επιμελεοματ. Xen.
12. Have you forgot those things?
Ἐχεινος επελαζομην; Xen.

13. He often remember'd the time spent in his
madness,

Ἐμεμνήσας τολλαχις ή εν μανι Διάτριψ.
Ælian.

14. Nor did their mind at all want a feast
equally divided,

Οὐδὲ τι θυμός εδενομην δαις είσως. Hom.

15. If there are gods, you truly being a just man
shall obtain good rewards.

Ει δ' είμι θεος, δίκαιος ων αυτῷ συ γε
Εσθλος κυρησω. Eurip.

16. You may enjoy the fruits of our pernicious
stratagem,

Κακορράφιη αλεγένειος επιστρητη. Hom.

17. Command thyself not less than others also,

Αρχωσαίτε μηδὲν ηὔτον η καὶ οἱ ἄλλοι. Isocr.

18. Enjoy thy present good things as a mortal,
but be careful of thy possessions as if thou
wert immortal,

Απολαμβάνετε τὰ παρόντα αγαθά ως θυμπό,
επιμελεομένοις τὰ ὑπαρχοῦτα ως αἰθαλος.
Isocr.

19. They did not neglect things of the public,
Οὐκ αλιζορεον τὰ κοινά. Isocr.

20. They within having heard the tumult, run
out,

Αισθομένοις οἱ ενδον οἱ Θορυβοις εκβαίνει. Xen.

21. Do you listen to my words,

Σὺ δ' εμοι μνήσοις επιμνονούση. Soph.

22. There is not any city, which is the pro-
perty of one man only,

Πόλις γαρ γε είμι οἵσις αυτῷ είμι εἰς. Soph.

23. To partake of those diseases which happen during that age,

Το νοσημα μεταχειν το Δια χρονος την ηλικιαν γινομενος. Isocr.

24. He that labours requires rest,

Ο πονων δεοματι η αναπαυσι. Aristot.

25. Neither did he fail of having this,

Ουδε χρονος δημιαρτου. Isocr.

26. It behoves you not to be content, unless you much excel others,

Χρη δε ων αγαπων, ει μη πολυ διοισω αλλοι.

Isocr.

27. He filled them with courage,

Ενεπλησσο φρονημα. Xen.

28. Thinking it a greater loss to be deprived of friends, than of riches,

Μειζω ζημιαν ηγεμενος φιλος η χρηματα σερισκομα. Xen.

29. He thought that the Gods take care of men,

Επιμελεοματι θεος ενομιζον ανθρωπος. Xen.

30. To despise the established form of government,

Καταφρονειν η κατεξων πολιτεια. Xen.

31. Ignorance differs from madness,

Διαφερω μανια αμαδια. Xen.

32. It is ordained, that he who is elder should take the lead both in every action, and word,

Νομιζεται, ο πρεσβυτερος ηγεοματι πας και εργον και λογος. Xen.

XXIX. An Accusative Case is put after all verbs of sense, by the Attics.

1. I hear these things,
Ακέω οὗτοις. Herod.
2. Do you hear a cry?
Αἴσθω βοῶ; Eurip.
3. Every one loves his own work,
Πάσι τοῖς οἰκείοις εργοῖς αγαπᾶτο. Aristot.
4. I heard all things,
Ηύρομην ἀπαῖδε. Lucian.
5. I hear some noise,
Δουπός κλυω τις. Soph.
6. Having heard this oracle,
Ἀκούομενος η μάντεια. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

Genitive.

1. The sun rising,
Ἡλιος τελλών. Soph.
2. Many men having been destroyed,
Πολλοὶ αὐθαρποὶ θλεφθαρεῖσι. Isocr.
3. The city having been unfortunate,
Δισυχήσιας η πόλις. Isocr.
4. When the Lacedæmonians and their allies were consulting,
Βολευομένος Λακεδαιμονίοις καὶ οἱ Συμμάχοι.
Xen.
5. This

5. This action having been done at Platæa,
and the treaties having been openly
broken,

*Γεγενημένος δὲ τὸ εν Πλαταιαῖς εργόν, καὶ λε-
λυμένῳ λαμπτέως ηπονδῇ.* Thucyd.

Dative. *

6. Which things having been done,
Α γενομένα. Isocr.
7. At the close of the year,
Παρισῶν ενιαυτοῦ. Xen.
8. As Jesus passed forth from thence,
Παραγων εκεῖθεν ὁ Ἰησος. St. Matt.

Accusative

used particularly by the Attics.

9. It being an uncertain thing, when any
other person making an incursion, would
take away the fruits of their labours,
*Ἄδηλος ων ὅποτε τις επελθὼν αλλος αφαιρ-
σομα�.* Thucyd.
10. Nothing certain being determined on,
Κυρωθεις οὐδεις. Thucyd.
11. My children having appeared who were
not expected,
Τεκνον εκφανεις αελπίος. Soph.

* The three examples of Dative Cases absolute are all taken from the Port Royal Greek Grammar. No other instances have fallen under the Author's observation.

XXXI. All Verbs put acquisitively, verbs of following, contending, praying, using, rejoicing, helping, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a dative Case.

1. Abolishing all these things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,

Αφαιρῶν ὅσα δελός δεσποτης ψυχρέω, προστάτιον ὅσα ελευθερος αρχων πειθομα. Xen.

2. To assist his country,
Βοηθεω η πατρις. Xen.

3. But even he, having trusted to the treaties of Agesilaus, came to the camp,

Αγησιλαος δε καὶ οὗτος η αποδη τιμενσας, εις το σρατοπεδον ηλθον. Xen.

4. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business,

Ου μην υπνος γε δεσποτης, αλλ' αρχομενος οφ' αι τραχεις εχρημην. Xen.

5. To live basely is base to those who are nobly born,

Ζωη αιχρως αιχρως ο καλως πεφυκως. Soph.

6. I will not disobey your words,
ουκ απηγω ο σος μυθος. Soph.

7. He assisted his friends,
οι φιλοι εσογησα. Isoctr.

8. There

8. There are many advantages to you. i. e. ye
have many advantages,

Πολλος πλεονεκτημα συ υπαρχω. Demosth.

9. To yield to misfortune,

Εικω κακον. Soph.

10. Every man labours for his own interest,

Πας αυτρ αυτος πονεω. Soph.

11. They sacrifice both to the sun, and to the
moon, and earth, and fire, and water,
and winds,

*Θυω δε ηλιος τε και σεληνη κ', γη κ', πυρ κ',
υδωρ κ', ανέμος.* Herodot.

12. They use not libation, nor pipe, nor chap-
lets, nor salt cakes,

*Ου μπορη χρεωνται, όκι αυλος, οι σεμιμα, όκι
αυλαι.* Herodot.

13. Let us all follow Hector,

Έκταρ τως επωμα. Hom.

14. For neither was Lycurgus long lived, who
contended with the immortal gods,

*Ουδε γερ ουδε Λυκοργος δην ην, οις πας θεος
επουρανιος εριζον.* Hom.

15. I blame your husband,

Μεμφορη αποσις σοι. Eurip.

16. The gods give to men not one of the good
and admirable things which exist, with-
out labour and study,

*Τα οντα αγαθα και καλα ουδεν αρεν πονος
κ', επιμελεια θεοι διδοσιν ανθρωπος.*
Xen.

XXXII. All Verbs and Adjectives take after them a dative Case, which signifies the cause, instrument, or manner of an action.

1. On account of your old age, and long time of absence,

Γηρας καу μακρος χρονος. Soph.

2. It was his country by nature,

Ηу Φυσις πατρις. Isoer.

3. It is necessary to restrain them by deed and actions, not by words,

Εργον καλυс καу τραχις, ουχι λογος δεον.
Demosth.

4. Both by her hands, and by filthy living, and by all evils,

καу χειρ, καу λυμα, καу πας κακος. Soph.

5. He subdues by his stratagems,

Κρατεω μηχανη. Soph.

6. He struck a panic by his contrivance and art,

Φοβον ενεβαλον σοφια καу τεχνη. Polyæn.

7. Sacrifice to God, being splendid not so much in garments, as in heart,

Θεος θυω, μη λαμπρος αν η χλαμις, αν η καρδια. Menand.

8. Useful neither in speech, nor in action,

Μητε λογος, μητε εργον αφελιμος. Xen.

9. Men live, as Gods, excelling in nature, and body, and mind,

Ωστερ Θεος, ανθρωπος βιοτευω, Φυσις, καу το σωμα, καу η ψυχη, κρατησευων. Xen.

10. It

10. It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent,

*Ταῦτα χρὴ τοῖς Θεοῖς διενοεῖσθαι, διναμις μὲν
ων ἰχνοπος, καλλος δὲ εὐπρεπης, ζωη δὲ
ἀβανατος, αριτη δὲ αριστος.* Aristot.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεος φοβεομαι, γονευς τιμω, φιλος αιγυνομαι. Isocr.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

*Εἰγε τις ὁ ἡ εὐχεία ερως εκβαλοιμι εἰς ὁ βίος,
τις αν ετι αγαθος γενοιμην, η τις αν τις
λαμπρος εργασιαδε επιθυμησεια;* Lucian.

3. It is necessary to men to bear the misfortunes given them from the gods,

Ανθρωπος η μεν εκ θεος

Τυχη δοθεισ ειμι αναγκαιον Φέρω. Soph.

4. Evil communications corrupt good manners,

Φειρω ηθος χρησος ομιλια κακος. Menand.

5. No one being good, does a bad action,

Ουθεισ πονηρος πραγμα, χρησος ων, ποιεω.

Menand.

M 2

6. They

6. They who worship God have good hopes
for safety,

Ο γαρ Θεος σεβων ελπις καλος
Εχω εις σωτηρια. Philemon.

7. Comparisons make friends to be enemies,
Εχθρος ποιει ο φιλος η συγκρισις. Philemon.

8. Every wise and honest man hateth a lie,
Φαδρο δε μισει τας σοφος και χρησιμος.
Menand.

9. All things whatsoever an angry man does,
These you will afterwards find to have been
wrong,

Απις οσος οργιζομενος ανθρωπος ποιει,
Ουτος υπερον λαβομει αν ιμαρημενος. Menand.

10. God feeth thee, being nearly present,

Ο γαρ Θεος βλεπω συ, αλησιον παιρων.
Menand.

11. Time both degrades and raises again all hu-
man things : but the Gods love the sober-
minded ; and hate the evil,

Ημερα κλινω τε και αναγυω πολιν
Απις ο ανθρωπος ο δε σωφρων
Θεος φιλει, και συγει ο κακος. Soph.

12. You will know the Deity, that he is so
great in power, and such in nature, as
at the same time to see all things, and
to hear all things, and to be every where
present,

Γνωσομει το Θεου, οπι ταπετου και ταπετον ειμι,
ωστ αμα παν ορει, και παν ακουει, και
πανταχου παρειναι. Xen.

XXXIV. Verbs of teaching, asking, giving, taking away, doing good or ill to, absolving, and accusing, govern two Accusative Cases.

1. I did these things to this person with justice,

Εγώ τύλο οὗτος εποίησα σου δίκην. Herodot.

2. Thebes has not taught you this evil,

Σε θηβαῖς γέ γιττε επαιδεύσαντα κακόν. Soph.

3. He deprived the soldiers of their pay,

Ο σερατιωτης ὁ μισθος απισερηφος. Isocr.

4. I will teach you all things,

Ἄπαντας σοι διδάξομαι. Lucian.

5. I have taught you these things,

Εγώ σου οὕτος εδιδάχαμην. Xen.

6. How do Priam and the sons of Priam commit such evil against you?

— *Τι νῦν συ Πριάμος, Πριάμος τε τῶν
τοσούς κακούς πεζώ;* Hom.

7. He deprived them both of life, both him, and his servant Calesius,

— *Αμφω Θύμος απηνέσει,
Αὐτος, καὶ θεραπων Καληνος.* Hom.

8. I should have done no service either to ye, or to myself,

Οὐτ' αὐτοις αφεληκειν χάρις, οὐτ' αὐτοις εργαστε.
Plato.

9. To speak kindly to one who speaks kindly, and to do good to one who does good,

*Ευ λεγειν ὁ ευ λεγων, (acc. c.) καὶ ευ ποειν
ὁ ευ ποιῶν.* Xen.

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war,

Πολεμος πολεμιζω. Hom.

2. Having sinned a base sin, I will endeavour to make amends for it—

—*Η αμαρτια*

Αιχρος αμαρτων, αναλαβειν πειρασμα.
Soph.

3. Be cautious therefore with that caution, which I mention,

Ευλαβειμαι ων η ευλαβεια, οις εγω λεγω.
Plato.

4. To have possessed a Possession,

Κτημα εκποιημην. Plato.

5. To transact political affairs,

Πραγμα το πολιτικον πραγμα. Plato.

6. To serve a base slavery,

Διδυλευειν διδυλεια αιχρος. Xen.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the agent or doer, with the prepositions *ὑπο*, *απο*, *παρα*, *προς*, or *εξ*, expressed or understood.

1. For no one ever complained, that he had been deprived of any thing by Agesilaus,

Τηπο γαρ Αγησιλαος σερομαι μεν χρεις χρει πωποτε ενεχαλεσα. Xen.

2. Deprived by Ulysses the basest of all men,

Τητωμενος προς κακιστος Οδυσσευς. Soph.

3. Shall I be left by ye also?

Και προς συ λειφθησομαι; Soph.

4. These

4. These things are done violently by you,
Αλλ' εκ συ βιαζομαι τοδε. Soph.
5. They are named philosophers by us,
φιλοσοφος τωρος έγω ονομαζομαι. Lucian.
6. Being struck by fear,
Εκπλαγεις ύπο δεος. Ælian.
7. Impelled by the gods,
Προς θεος ἀρμημένος. Soph.
8. Being killed by the murderous son of
Achilles,
Σφαγεις Αχιλλευς των εκ μισθονος. Eurip.
9. By me all things shall be kept in silence,
Εξ έγω γε των συγγένοματων. Eurip.
10. Whatever is fit to be done by God, it is
impossible for man to avert,
*Οσις δει γενεσθαι εξ ο Θεος, αμηχανος απε-
τρεψα ανθρωπω.* Herod.
11. Friends are prevailed upon by friends,
Φιλος (gen. c.) νικαομαι Φιλος. Soph.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,
Αιχρος γαρ αιχρον τραγυμα εκδιδασκομαι.
Soph.
2. You have been sent out of life by my, not
by your ill-counsels,
Απελιθην εμοι ωδε τως δισθελια. Soph.
3. Elated by success,
Επαρθεις η ευπρεγυια. Ælian.
4. God is pleased by just Works,
Ο γαρ θεος γ' εργον δικαιος ηδομαι. Menand.

5. I am sustained by hopes,
Ελπις βοσκομαι. Soph.
6. Works are shewn by discourse,
Εργον λογος μηνομαι. Soph.
7. I am overcome by my misfortunes,
Νικωμαι κακον. Eurip.
8. All things had been spoken by her,
Πας ειρημην αυτος. Lysias.
9. No such thing has been done by me,
Ουδεις εγω же ειμι τοιχτον τεπραγμενος. Lys.
10. The evil and base things which have been
pursued both by this man and the bro-
thers of this man,
Όσος κακος και αιχρος κ, οτος κ, ο οτος
αδελφος επιτηδευμαι. Lysias.
11. The greatness of the things done by him,
Το μεγεθος εκείνος τα τεπραγμενα. Isocr.
12. Whatever virtues are said to be amongst
men, you will find upon consideration
that they all are improved both by dis-
cipline and study,
Όσος εν ανθρώπος αρετη λεζομαι, σκοτύμε-
νος εύρησα πας μαθητης τε και μελετη
αυτονομενος. Xen.
13. Do not now dishonour the gods, having been
saved by the gods,
Μη νυν ατιμων θεος, θεος σεσωσμενος. Soph.
14. He is reproached by all the Greeks,
Κυδαζομαι ο πας Αργειος. Soph.

XXXVIII. Passive Verbs are found with an Accusative Case after them, which is governed of *Kata* understood.

1. I have been distracted in my fearful mind,
εκπειραματος φοβερος Φρην. Soph.
2. Being smitten in her mind with the love of Jason,
Ερως θυμος εκπλαγεις Ιασων. Eurip.
3. I am disturbed in my mind,
Ταρασσοματος Φρενες. Soph.
4. I was bound about the head with a diadem,
Διαδημα τη κεφαλη διεδεδεμην. Lucian.
5. He was much enraged in his mind,
Μαλα θυμος εχολωθην. Hom.

XXXIX. Verbs of the Infinitive Mood are set after other Verbs, or Adjectives.

1. I have learned to have simple manners,
Εμαθον ο τροπος απλυς εχω. Eurip.
2. O king, I wish to fail by acting honourably, rather than to succeed (by acting) basely,
*Βελοματ δ' αναιξ καλως
Δρων εζημαρτον μαλλον, η νικων κακως.* Soph.
3. A man who is about to do a great action is accustomed to delay,
Φιλεω γαρ οκνεω πρεπημ αυτο προσασων μεγας. Soph.

N

4. When

4. When any one of the gods would hurt,
not even a strong man can flee,

'Οταν δὲ τις θεός

βλαπτή, δύναμεν αὐτὸν καὶ αὐτοὺς εφύγον.
Soph.

5. Whosoever desires to live, let him try to
conquer,

'Οσις ζωὴ επιθυμεῖ, επειράμην νίκας. Xen.

6. Continue to worship him only, him who is
is the Lord of all things, being the chief
producer of them, and the Father of all,
the inventor and creator of such good
things,

Οὐ πῶς κύριος γενικωτέστερος

Καὶ πατήρ, ςτος διαπελεω τιμῶ μονον,

Ἄγαρος τοιότος εὑρετης καὶ κτιστος. Menand.

XL. The Infinitive Mood is often put Elliptically, especially by the Poets, ὅραι, βλεπε, or
σκοπει being understood.

1. Go home, and offer sacred hecatombs to
the immortal Gods,

Οἴκαδ' αποστέχω, ἐρδὼ θ' ιερὸς ἱκατομῆς
Ἄγαρατος θεός. Hom.

2. Say that you hear the voice of Hercules,

Φασκω δ' αὐδῆν την Ἡρακλῆς φλυώ. Soph.

3. Tell all these things, and be not a false-
messenger,

Πας τοδὲ πρέσβιτος, μηδὲ φευδαγέλος εἴη.
Hom.

4. Do not retard my anger.

Μητι διατρίψω ὁ εμος χολος. Hom.

5. Hav-

5. Having driven the enemy from the ships,
return again,

Ἐκ νῆσος ελαύνει, εἰπει ταῦτη. Hom.

6. Do you yourself fight among the first,

Αὐτὸς εν τρόπος μάχομαι. Hom.

7. Contradict and examine my discourse,

Αντίλεγω καὶ διευθυνω ὁ λόγος. Lucian.

XLI. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition : and sometimes a Participle.

The Infinitive Mood.

1. The chief of the Athenians, most powerful
in speaking and acting,

Πρώτος Αθηναῖος, λεγω καὶ πρᾶτος δύναται-
τετος. Thucyd.

2. Settle two occasions for, or of, speaking,

Δυοι ποιεομαι καιρος το λεγω. Isocr.

3. The Cretans are skilful in using the bow.

Κρήτες εἰπει τοξευω αγαθος. Isocr.

4. Lo ! this hair for crowning, i. e. to be
crowned,

Πλοκαριος ἵδε καταστέφω. Eurip.

5. He will be hard to be attacked in war,

Χαλεπός εσομαι προς το πολεμεω. Isocr.

6. Such were you to be looked at,

Ησθα ειδον τοιατος. Plato.

7. He spent the greatest part of his time in
enquiring, and considering, and consulting,

Εν το ζητεω, καὶ φροντιζω, καὶ βιβλευομαι, ὁ
πλειστος χρονος διετρίβου. Isocr.

8. There was nothing pleasant to be seen,
 Μηδετις ην ειδον γλυκυς. Soph.
 9. Now is the time for doing it,
 Νυν καιρος ερδω. Soph.

Participle.

10. Socrates acts unjustly, in not acknowledging those Gods, which the city acknowledges,
 Αδίκεω Σωκράτης, ος μεν ή πολις νομίζω
 Θεος, & νομίζω. Xen.
 11. I myself acquired them by doing kindly,
 Ευεργέτω αυτος εκπιστημην. Soph.
 12. You endeavour to deceive me, by speaking purposely things contrary to those on which we just now were agreed,
 Επιχειρεω εγω εξαπατω, επιτηδες εναντιος
 λεγω οις αρτι ωμολογησι. Plato.
 13. Piously reverence the things which relate to the Gods, not only by sacrificing, but also by abiding by your oaths,
 Ευτελεω τα προς ὁ Θεος, μη μονον θυω, αλλα
 και ὄρκοις εμμενω.
 14. You know that it is a virtue worthy of a man, to overcome his friends by doing good,
 Εγνωκα αυτη αρετη ειναι, νικαιν ὁ φιλος εν
 ποιων (acc. c.) Xen.

XLII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

1. The Assyrian, I think indeed will bring horsemen, not less than twenty thousand,

ο δε Ασυριος, εγω μεν οιμαι, ιππευς μεν αξειν, & μειον διτημυριων. Xen.

2. Sophocles said, that he made men such as they ought to be; and Euripides, such as they are,

Σοφοκλης εφην, αυτος μεν οιος δει ποιειν, Ευριπιδης και, οιος ειμι. Aristot.

3. You say that you are in need of,
Φημι ενδεις ειναι. Plato.

4. He will be in danger of perishing himself,
Κινδυνευστω αυτος απωλεσθαι. Plato.

5. Swear to me, that you will assist me willingly both in words and actions,

*Εγω ομοασον
Η μεν μοι προφρων επος και χειρ αρηζειν.*

Hom.

6. It was their opinion, that I myself should have things sufficient,

Εδοξε, ευθυς αν αυτος εχειν το αρκεν. Lucian.

7. I pass over in silence that I myself have often been crowned,

Παραλειπω και πολλαχις αυτος εγερανωσθαι.
Demosth.

8. We shall not say that we ourselves are blameable,

Ου γαρ αυτος γ' αυτος Φηγω ειναι. Demosth.
9. Each

9. Each hoping that he shall do nothing himself,

Αὐτὸς μὲν καὶ δεῖς ἵδας τῷοιστεν εἰλπίζων.
Demosth.

10. He said he was ready,

Εφη εἴταιμος εἴναι. Herodot.

11. Harpagus said, that he himself wrote,

Ἄρπαγος εφη, αὐτὸς γράψαι. Herodot.

12. He shewed that he was an enemy to the king,

Ἐδεῖξε τολεμίος εἴναι βασιλεὺς. Polyæn.

13. Thersander said, that he also was invited,

Εφη δὲ ὁ Θερσανδρός, κληθῆναι καὶ αὐτὸς.
Herodot.

14. Thinking that they themselves should not be in safety,

Νομισάντες καὶ αὐτὸς σωθῆσεσθαι. Isocr.

15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,

*Εἰ σύ (acc. c.) ὑπολαβούμενος τὸν ωρὸν ὁ γονεὺς
αχαριστὸς εἴμι, καὶ δεῖς αὐτὸν νομισεῖν, εὐ σύ
ποιοῦσας, (nom. c.) απληφάμαται χάρις.*

Xen.

XLIII. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a dative case of the person by whom any thing is to be done; and such case as the Verbs

Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i. e. we must contend,

Αγωνιζεον εγω. Xen.

2. I must be anxious,

Σπαδασεον εγω. Eurip.

3. Ye must contend for liberty,

Συ γ' ὑπερ ἡ ελευθερία αγωνιζεον. Demosth.

4. Ye must do this thing,

Συ έτος πράκτεον. Demosth.

5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,

Το Γνωθι σαυτον ειρι, αν το πραγμα

Ιδης τα σαντα, και τις ου ποιητεον. Menand.

6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,

Καη οι λεγοντες ἀπαντες, καη οι ακεντες ὑμεις,

τα βελτιστα καη τα σωσοντα προσειρετεον.

Demosth.

7. If they were to have done any thing base, you should have chosen death rather than this,

Ει εμελλον αιχρος τις εργασασαι, θανατος
(acc. c.) *αντ αυτος προσειρετεον ην.* Xen.

8. If you either wish that the gods should be propitious to you, you must worship the gods: or if you are willing to be beloved

loved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city.

ΕΙΤΕ οἱ θεοὶ ιδεῖς είναι σὺ βελόματι, Θεαπεῖτεοι οἱ θεοὶ (acc. c.) — *εἰτε ὑπὸ φίλοι εὐθελοῦμεν αγαπᾶσθαι, οἱ φίλοι* (acc. c.) *εὐεργετήτεοι εἰτε ὑπὸ πολις επιθυμεῖν τιμᾶσθαι, η τολις* (acc. c.) *ωφελητέοι.*

Xen.

XLIV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,

Θεραπεύεντες, ρχ' ἵσποῦντες οἱ Ελλῆνες. Isocr.

2. Instructing the younger men in such manners,

Οἱ νεαντεροὶ τοιχτοὶ ηθος παιδεύοντες. Isocr.

3. To praise men who have done nothing good,

Επαίνεω οἱ μηδεὶς αγαθὸς πεποικότες. Isocr.

4. Xerxes himself led it, having left his palace,

Ξερξης ηγεγον, εκλιπών τη βασιλεία. Isocr.

XLV. A Participle or Adjective by Attraction is often put in the same case as the Noun or Pronoun to which it refers, though the

the common mode of speaking may seem to require another case.

1. Those things which the Gods have given to men to discern when they have learned them,

Α οἱ αὐτρωποὶ εῶντα οἱ Θεοὶ μάθοντες ἀλγήσουσιν. Xen.

2. It never turned out basely nor ingloriously to any one, that he had pitied suppliants,
Οὐδεὶς πάπποτ' εὖδ' αἰχματος εὖδ' αὐλεως απέβην, οἱ ικετης ελεηστας. Isocr.

3. Thinking themselves to be the wisest of men,

Οιομενων ειναι σοφωτατος αυτρωπος. Plato.

4. It has been ordained by fate for most men, when successful, never to be wise,

Τοις πλειστοις ειμαρμηνη μηδεποτ' ειναι πρατιοντες φρονειν. Demost.

XLVI. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

Διετελεσσι χρεις μεν αδικω, οι δε χρησοι τιμω, δε οι εξαμαρτανοντες κολαζω. Isocr.

2. No one will appear to have gained this honour more nobly,

Οὐδεὶς Φαντορουμι ἡ πηγὴ ἔτος καλλιον εκτυπωμένη. Isocr.

3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,

Οὐδεὶς, κατε Θητός, κατε ἥμιθεος, κατε αἰθανάλος εὐρύθιορουμι, καλλιον ελάσον ἡ βασιλεία. Isocr.

4. He appears plainly to have done those things also from choice,

Κ' εκεῖνος εκ τροφαιροτητος δῆλος είμι εποιησε.

Demosth.

5. I remember to have received this wealth,

Μεμνημένη ἔτος διεδεχαμην ὁ πλετός. Lucian.

6. He was manifestly weeping,

Δακρυών νν φανερός. Xen.

7. You are found to have done evil,

Δρῶ εφεύρισκομενη κακα. Soph.

8. I know that I am come to a powerful city,

Προς τολις επιστημένη θευχοτατή κακο. Soph.

9. He appears to have been intent,

Φανιορουμι εσπεδασι. Isocr.

10. We may continue to be most happy,

Μαλισ' αν ευδαιμονῶ διατελοῖμι. Xen.

11. I will not cease to have God for my defender,

Θεος κατέως τρεσσατης εχω. Soph.

12. I never ceased pitying ourselves truly, but thinking happy the king, and those that were with him,

Ου ποτε επανομην ἥμεις μεν αικτερος, βασιλευς δε κακοι οι ουν αυτος μακαριζω. Xen.

XLVII. The

XLVII. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indeclinable.

1. This Ismenias (of whom we are speaking) said to him, conduct me in,

Ο ισμενιας, αγω εγω, επον. Ælian.

2. The herdsman (before-mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

*Ταῦτη ἀκροτέρη ὁ βόκολος, καὶ αναλαβὼν τὸ
ταΐδιον, ποιεῖ ἡ αὐτῇ ὅπιστος ὁδός, καὶ απ-
κηεομένη εἰς ἡ επαύλις.* Herod.

3. They lead away the Euphræus (I was mentioning) to the prison,

Απαγω ὁ ΕυΦραιος εἰς το δεσμωτηριον.
Demosth,

4. I saw these tragedians and comedians, whom you speak of,

Εἰδον, οἱ Φῆμι, οἱ τραγῳδοι, καὶ κωμῳδοι.
Lucian,

5. The celebrated Socrates seeing the famous Alcibiades,

Ὥρων ὁ Σωκράτης ὁ Αλκιβιάδης. Ælian.

6. The famous Leonidas I mean him of Lacedæmon,
 ‘Ο Λεωνίδης ὁ Λακεδαιμονίος. Ælian.
7. Æschylus the Tragedian,
 Αισχυλός ὁ Τραγῳδος. Ælian.
8. Calling him *the benefactor, that good man,*
 ‘Ανακαλύπτες ὁ εὐεργέτης, ὁ αὖτε ὁ αγαθός.
 Xen.
9. Pursue pleasures (I mean) those which are
 consistent with reputation,
 ‘Η ἡδονὴ Θηρευα, ἡ μετα δόξα. Isocr.
10. It is the mind which will converse with
 God,
 ‘Ο νος ειμι ὁ λαλησαν Θεος. Menand.
11. The truth sometimes comes to light, though
 not sought for,

-
- ερχομενη
- Τ' αλλεσ εις Φως ενιοτ' καὶ γίγνεται. Menand.
12. Alcibiades the Son of Clinias,
 Αλκιβιαδής ὁ Κλενίας. Plato.
13. Absolute monarchies, and oligarchies are
 governed by the humours of those that
 rule : but free republics by the established
 laws,

Διοικεομενη η μεν τυραννις, καη ολιγαρχια οι
 τροπαι οι εφεγγικοτες· η δε πολις η δημο-
 κρατεμενη η οι νομοι οι κειμενοι. Æschin.

14. To succeed well beyond desert, is often
 the occasion of thinking wrongly to the
 imprudent : wherefore to have preserved
 good things, often seems to be more dif-
 ficult than to have acquired them,

Το ευ περιττειν ωρδη η αξια, αφορητη κα-

κως Φρονεῖν οἱ ανοητοὶ γνομοι· διόπερ πλα-
λαχις δοκεῖ τὸ Φυλακῆν τὸ αγεθόν, του
κτησιαδηγ χαλεπωτέρος ειναι. Demosth.

15. Sudden unhappiness causes madness,
Το γαρ ἀφνω δυσυχειν μανια ποιει. Menand.
16. The thirty (i. e. the thirty tyrants of Athens,)
Ο τελακοντα. Xen.
17. They transacted the affairs of the city,
Το ή πολις επραττον. Xen.
18. Indolence and pleasures ready at hand, are neither able to procure a good habit to the body, nor do they create any knowledge worthy of account in the soul,
*Αἱ μὲν ῥᾳδίωρται, καὶ εἰ τὰ ωδοχρημα ἡδοναι
εὐτε σώμα εὐεξία ικανος εμι εργάζομαι, εὐτε
ψυχη επιειμη αἴσιολογος οὐδεμια ερποιει.
Xen.*
19. To have remembrance of former evils,
Κακα τη τριν μνεια εχειν. Eurip.

XLVIII. A Noun signifying Time, and answering to the question *When*, is commonly put in the Genitive or Dative Case: *How Long*, in the Accusative.

Genitive.

1. Every ninth year,
Ἐτος ἑννατος. Ἀelian.
2. That very same night,
Οὗτος η νυχ. Isocr.
3. On the very same day,
Η αυτης ημερα. Isocr.
4. They

4. They who kept guard night and day,

Ο νυξ καὶ ἡμέρα εὐφυλατῶν. Xen.

Dative without, and with a preposition.

5. When I had lamented him no long time,

Ἐπειδακρυσθεὶς καί νῦν μακρός χρόνος. Soph.

6. In three days, and so many nights,

Εν τρεις ἡμέραις, καὶ ποσάντος νυκτὸς. Isocr.

7. In one day,

Εν ἡμέρᾳ εἰς. Soph.

Accusative.

8. The anger of those who love prevails but a short time,

Οργὴ Φιλάνθρωπος εἰχεισ τριχωροῦ χρόνος. Menand.

9. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind,

Σοι δέ προσκέδητοι μηδεῖς ελλείπω, αλλ' ὥστε εἰ
οἱ παραν, καὶ οἱ ἄλλοι χρόνοι επιμελεομέναι,
καὶ ηὕτως ασκεῖσθαι. Isocr.

10. To permit not for one day,

Μηδεῖς εὖν ἡμέρα. Isocr.

11. He postponed the decisions for a long time,

Πολὺς χρόνος αὐτοῦ πολλοῦν ἡ διαδικασία. Xen.

XLIX. Nouns which signify space between one place and another, are put in an Accusative Case.

1. Ephesus is distant from Sardis a journey of three days,

Εφεσός απέχει απὸ Σαρδεῖς τρεῖς ἡμέραι ὁδός.
Xen.

2. Be not reluctant to go a long way to those who profess to teach any thing useful,

Μη κατοκνει μακρὸς ὁδὸς πορευομένη τρόπος οἱ διδασκῶ πις χρησιμός επαγγελλομένος. Ioscr.

3. Some distant a journey of many days, and others even of many months,

Ταῦτα μὲν απέχοντας πάντοτε πέμπεται ὁδὸς, ταῦτα δὲ καὶ μην. Xen.

4. The house was distant from the palace ten furlongs,

Απέχον τὸ Βασιλεῖα ὁ οἰκος δέκα σταδίους. Ælian.

L. The Greeks use Adverbs in *ᾳ* and *ῳ* to signify *In* or *At* a place : in *δε*, *σε*, *ζε*, *To* a place : in *δεν* *From* a place. *Δε* is also added to the accusative cases of Substantives and Adjectives, to signify *To* a place.

1. Inhabiting houses at Corinth,

Κορινθίοις οἰκιον ναίων. Hom.

2. He brought gold to Peloponnesus, not to Athens,

Ηγαγον εἰς Πελοποννήσος, οὐκ Αθηνᾶς. Demost.

3. He took the brasen spear from the tent,

Κληστηθεν ανειλομην χαλκεος εύχος. Hom.

Δε is to be added to the Accusative Case.

4. To call the Greeks to an assembly,

Κηρυσσειν αὐτῷ Αχαιοι. Hom.

5. I go to Pthia,

Εἰμι Φθιη. Hom.

6. They went each of them home,

Οι εἴσαν οἰκος ἐκάστος. Hom.

7. The Storm carried them to the sea,

Οι φέρον πάντος θυελλα. Hom.

End of Part The First.

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